The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI, NO. 50.—WHOLE NUMBER 1090.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, FEBRUARY 7, 1852. AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
St. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, 8 A. M. and on Fridays and Holy Days, . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for February.

8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias.
25. ASH WEDNESDAY. [Proper Psalms Special Prayers before the General Thanksgiving.]
29. First Sunday in Lent.

MARCH.

3. }
5. } Ember Days.
6. }
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. Annunciation of the B. Virgin Mary.
28. Fifth Sunday in Lent.

Clergy of the Protestant Episcopal Church.

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st.
Colton, Rev. Calvin, 65 Prince street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Hollingsworth, Rev. Samuel, 6 Eighth avenue.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 349 4th avenue.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 44 West 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 15 Amity st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Hubbard, Rev. I. G., ch. of Holy Com'n, cor. of 20th st. and 6th avenue.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 141 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 37 Irving place.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 86 East 17th street.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 6 Clinton Place.
Millett, Rev. James, 393 Broome st.
Morris, LL. D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch., Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, (in Oregon.)
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. J. A., 215 6th avenue.
Sterling, Rev. J. C., 22 Grove st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W., 209 Monroe st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., cor. 4th avenue and 20th st.

BROOKLYN.

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev. Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., Carlton avenue, near Myrtle.
Webbe, Rev. William F., 321 Gold st.
Walker, Rev. William F., 117 Willoughby st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.
Roberts, Rev. H. F., 147 south 3d street.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.

NEW JERSEY.

Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 3.

MEETING OF JOSEPH AND HIS BRETHREN.

PART I.

Oh! nature, who can break thy chain
That binds the hearts of men in one;
E'n like the sun, that East and West
Embraces, ere his course be run.

Mother and child,—in ev'ry heart
Thou reignest, yet in all the same;
And in each soul, as on a shrine,
Thou kindlest thine undying flame.

And where thou bidest, doth the strength
Of God's immortal essence dwell;
The love of angels hovering o'er
The temple where their anthems swell!

From Joseph ev'n to Jesus, thou
Dost bind all hearts in mystic tie;
For Joseph lov'd his brethren still;
That man might live did Jesus die!

Ray from God's Throne! The brightest ever
Yet shone on man, since Adam's birth;
Hail, holy Power! that bind'st the child
To mother's breast, and man to earth!

* * * * * * * *

And now long time had past, but yet
It was not given to Joseph's eyes
To look in his lov'd brother's face,
And read there thoughts and memories;—

Of father, home, and that sweet land,
The Alpha of our being, where
Life's brightest pictures deck the soil!
Life's music fills our native air.

And oh! how yearned that brother's heart
To look on one would now bring back
The vanish'd scenes of childhood, might
Fling passing light o'er manhood's track.

And now from Canaan come again,
His brethren stand before their lord;
Ah! little dreamed they, he they sold
As slave, rul'd Egypt by his word.

And, as he look'd on Benjamin,
The tender tear unbidden came;
What! tho' the man was mightier now,
The brother's heart was still the same.

He could have wept, and fall'n on him,
And whispered in his brother's ear
Those sacred thoughts of buried love
That none save Benjamin might bear.

But no,—in very joy he turn'd,
And, like the miser, hoarded well
Those sunless treasures of the heart,
To stranger eye he dared not tell.

Silent he left the chamber, and
Said to his men,—"Make ready soon;
And bring these strangers to my house,
For they must dine with me at noon!"

Meanwhile, by sov'reign will commanded,
In Joseph's presence now they stand,
Brethren, guests to a loving brother,
Not strangers from a distant land.

He asked them of their welfare straight,
And of the father whom they said—
But at the thought, his tears bespake
A fear, the old man might be dead!

"Say, doth the old man live?" "He lives;"
They answer'd him; "Our father 's well!"
Not untold heaps of gold could buy
The thoughts that at their answer swell.

For scarce could nature now suppress
The thoughts that struggled speech to find,
Nor memory refrain to gather
The sweets that childhood left behind.

And, as his eyes he lifted up
From that sweet dream of bygone time,
Lo! the lov'd form of him he sought
Before him stood in boyhood's prime.

And round the figure of that boy,
There seem'd to glow that early light
Of childhood, that comes o'er the heart,
When sorrow turns its day to night!

With mingled grief and joy that swell'd
Like different strains upon a chord;
He could have rush'd and spoken all
He felt in tears—without a word.

But no; he dared not yet avow
Himself; nor dared he yet to speak;
E'en tho' he felt the pent-up heart
Beneath its load of love might break.

He could but say; "Is this your brother
Of whom ye spake in days bygone!"
And chok'd with tears, he could but falter;
"God's blessing be on thee, my son!"

Nor said he more; but from the chamber
Rush'd, with heart o'erfraught, like one
Who shuns the glance of human eye,
Where he may sit and weep alone!

HIBERNICUS.

To be continued.

Selected Matter

From the Christian Remembrancer.

Thomas Carlyle's Life of John Sterling.

This book is professedly the biography of a personal friend of Mr. Carlyle's. It is written, we are told, to give the true picture of one, of whom another biographer has given an inadequate and distorted sketch. Archdeacon Hare has published one life of Mr. Sterling, prefixed to a collection of his Remains. This gave great dissatisfaction to many religious people, but it gave still greater to Mr. Carlyle. The one were scandalized at Archdeacon Hare's appearing to apologize for Sterling's unbelief; Mr. Carlyle is angry with him for thinking that it needed apology. He quarrels with the Archdeacon's extenuating tone, not for its boldness, but for its cowardice; not as excess of tenderness to the memory of a friend, but as treason to it. Such a life as Sterling's, he thinks, ought not to be left to the representations of one who, however candid and kindly, is still so hampered by professional prejudice as to think it necessary to meet seriously the charge of skepticism. Such a charge, in the popular sense of it, was one to avow and make light of—in a more refined and recondite sense, to make a matter of the highest praise. With these feelings Mr. Carlyle feels himself bound to restore the reputation of his friend.

Such is the professed purpose of the book.—But it must be a great subject, indeed, which, in Mr. Carlyle's hands, eclipses himself. Hardly did the French Revolution do so. Oliver Cromwell was certainly not great enough. Still less, a clever, brilliant, amiable young *literateur* of the 19th century; one, whose like and whose superior most persons may have seen, whose life has been passed in cultivated society. We do not, in the least, call in question the sincerity of the biographer's friendship and zeal. But it is he, and not Sterling, who fills the page. We do not say that he can help it. Each man has his own way of writing, and Mr. Carlyle has his. But so it is, Mr. Carlyle cannot forget himself, and cannot place himself anywhere but in the foreground. In this book, it is not a picture of Sterling that we have; it is Mr. Carlyle trying to draw his picture, and lecturing us the while.

Of the picture-drawing we will speak presently. But the lecturing is, if not the most striking part of the book, the part which at first arrests attention. And to any one who had heard this lecturing for the first time, it would seem very striking and impressive. His text is the vanity, the confusion, the falsehood, the selfishness, which undeniably prevail in human affairs; his tone one of deep and scornful indignation—in its rugged honesty intolerant of all exceptions or disguises, and regardless of all conventional proprieties. The dark side of society is but too real a one; it is familiar to every one, and we are reminded of it by the constant recurrence, in the common language of the day, of a variety of emphatic words, which have sprung from the popular consciousness of it, and whose low-born origin and inelegance is pardoned for their expressiveness. What Englishman is not alive to the prevalence of *humbug* in every department of society? What Englishman but warms at its exposure? To be supposed to possess a strong sense it, and a power to show it up, is the stock-in-trade of many who lead higher and more cultivated opinion than that of a vestry or town-council. But, if you want to hear humbug of all sorts talked against in a new and forcible manner, Mr. Carlyle is the man for you.

No Chartist demagogue, with St. Albans for his theme, no Radical Alderman, declaiming against Bishops, no inventive controversialist, adapting the cry of the day to his theological necessities, ever took such a wide range, dashed at his game with such frank vigor, or brought up from all sides such perfect and unexpected adaptations of language, to stamp it with appropriate and memorable symbols of infamy. No one could read Mr. Carlyle for the first time, without feeling that the hollowness of the nineteenth century had found in him the genius which understood and could celebrate it. Great powers of the writer's own were brought to bear—everything was sacrificed to the object of expressing it fully. The licenses of familiar gossip, the antiqueness of the ballad, the grotesque vocabulary of the Puritans, and an equally quaint one of Mr. Carlyle's own, made their appearance, strangely enough, yet not out of place, in bursts of high eloquence, or earnest sympathy. Imagination contributed from its stores, in rich profusion and novelty, the monstrous, the loathsome, the ridiculous, and, together with them, the grand; while history supplied heroic contrasts of the most varied forms to modern littleness. But, unprecedented as the mixture was, it became in Mr. Carlyle's hands a homogeneous and living style, springing fresh from a vigorous mind, invented for the purpose of pouring contempt on "shams", and of great capabilities for its end.

This lecturing is, as we have said, at first hearing, very impressive and startling; and it has impressed and startled people. Mr. Carlyle has been listened to with a mixture of feelings, but with profound attention; with plenty of remarks on his uncouth language, and strange ideas, and want of taste—with protests that "people could not understand him, could not make out what he was driving at," but with abundant proofs of interest. Mr. Carlyle ranks amongst those who are looked upon as the teachers of their generation. He cannot complain of want of a hearing; it is rather for us to consider what he has told us, or taught us.

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So much is to be acknowledged, and with it, it seems, we must be content. Perhaps it is asking more than is fair, under the circumstances, to ask Mr. Carlyle to lay his hand on any one practical recommendation, in the course of all his volumes, as to how the evils which he so definitely specifies are definitely to be dealt with. He would tell us, probably, that he did not profess to construct or mend, only to expose those who pretend to do so. But so the fact is. There are a number of people in the world who are very active, in their several ways—with definite practical methods for what they think the improvement and good of their fellow men—in many cases for their own good also, but along with that of others.—They work early and late, with resolution, with thoughtfulness, with self-devotion, with toil and pain, often, as *they* think, with success. Not so Mr. Carlyle. He, sitting in his study at Chelsea, and looking out on them all, pronounces them, in the gross, a set of sharpers or blockheads, losing their time. They really do work hard—head and hand are busy all day, heavy and worn out with work at night. Mr Carlyle, with his paper before him, sneeringly damns them all, and writes them down impostors, blindly scrambling and struggling in inextricable mazes of selfishness and corruption; manufacturers and country gentlemen, trades and professions, lawyers, physicians, clergymen, prime ministers, all but, perhaps, the laborer and handicraftsman, and the literary man.

* * * *

He calls for work, but the work which has hitherto "maintained the state of the world" he will not have, nor will he tell us what he wants instead. He calls for "intelligible speech", but not the speech which is accounted intelligible by the mass of men, and of his own he will give us none. He thunders against flunkeyism; he flames into enthusiasm for the heroic and the man-like. What shall we do to be heroic and man-like in our day and generation? Mr. Carlyle, in answer, tells us in racy, and often eloquent paragraphs, *to be so*. He has told us much that is false—we cannot remember that he has given us the hope of finding, in one single case, what is true.

* * * *

But much more damaging than even this to Mr. Carlyle's usefulness and character, is—it is a strange charge to make against one whose watchwords are fact and veracity—his want of truthfulness, truthfulness of feeling, truthfulness of statement. A man may tell us a great many truths, such as no one tells us, without being himself truthful; and a writer whose chosen instrument is exaggeration—plain, palpable, undeniable exaggeration, exaggeration repeated continually, written down in cold blood—is not a truthful writer. We pardon the exaggeration of passion; but, when it has become a habit and a trick, it is no more pardonable in a moralist, using it to give effect to his philosophy, than it is in the fanatic or demagogue. The man who uses it consciously, the man who does not check himself in it when he may, does what lies in him to dull and destroy the sense of truth, in himself, and those whom he speaks to. Most readers will be struck, some impressed, others perhaps delighted, and many amused, with the following picture of our own day—but who seriously believes it?

"So dark and abstruse, without lamp or authentic finger-post, is the course of pious genius towards the Eternal Kingdom grown. No fixed highway more; the old spiritual highways and recognized paths to the Eternal, now all torn up and flung in heaps, submerged in unutterable boiling mud-oceans of hypocrisy and unbelievability, of brutal living Atheism and damnable dead putrescent cant: surely a tragic pilgrimage for all mortals; darkness, and the mere shadow of death, enveloping all things from pole to pole; and in the raging gulf-currents, offering us will-o'-wisps for loadstars—intimating that there are no stars, nor ever were, except certain old Jew ones which have now gone out. Once more, a tragic pilgrimage for all mortals; and for the young pious soul, winged with genius, and passionately seeking land, and passionately abhorrent of floating carrion withal, more tragical than for any!"—(pp. 126, 127.)

To have written this once, is to have written it once too often, for the simple reason that, even the writer does not believe it. With a world so mad, so lost, really *believed* and *felt* to be so mad and lost, no sane man could be living in easy converse, quietly enjoying its conveniences, receiving its money, sympathy, patronage, and applause, in exchange for his eloquent books. He would be more embruted than the mad world itself, if he had the heart for such employments and such a commerce. But Mr. Carlyle is not to be taken strictly at his word here; he has a strong impression, and by some powerful means he wishes to communicate it. What such a picture answers to, is the feeling of an irritated and indignant mind—not the real intellectual conviction of even this mind; for he knows well what abatements have to be made, what compensations have to be taken into account, to reduce such a view into an agreement with the truths which he acts upon every day. But, if he has said this once, he has said it fifty times. And he thinks by such lessons to school men into veracity in word and act and feeling, into being true-hearted and real! Even set all this down as bursts of passionate sorrow, is it becoming, or is it wise, to be indulging and exhibiting it, time after time, to write it, print it, and correct it in the proof-sheets, for the benefit of what is, on the whole, after all, but a literary public.

* * * *

Religious faith, he thinks, there was once—deceived, indeed, in its imagination of a direct Gospel from Heaven, but growing out of the ancient piety and nobleness of a man's nature: there is none now; there is but the false imagination without the living belief; and that men should profess more seems almost to goad him into rage. What his own belief is, it is impossible to say. All that appears is, that he acknowledges a Supreme Power above him, and holds that the essential form of religion is devout submission to the will of this Power; though how that submission is to be exhibited, what makes the difference between a "true son", and a "miserable mutinous rebel," repining, complaining, blaspheming, it would have been well, as it is of high consequence, for him to have made more clear. A mythology he may be said to have—expressed by the plurals of abstract ideas. He brings in agencies beyond the visible world, awful to confront, before whom all men will do well to bow, if not to adore—the "Silences," and the "Destinies," and the "Immensities," and the "Terrors," and the "Powers," and the "Harmonious Wisdoms," who, besides the Highest Eternal Power, guide and punish man. Not a new mythology either. In ancient times, the same train and cast of thought—taking, as was natural, a more concrete and less shadowy form, among men who struggled with the same problems as Mr. Carlyle, in the same spirit, and, perhaps, with not less earnestness, and for their day not less originality—issued in that Genealogy of the "Ages," hovering between the personal, the symbolical, and the abstract—not idols, not attributes—grotesque enough now that the names are strange, and the key lost, but, doubtless, as significant and mysteriously impressive once to the subtle and solemn Gnostics, as Mr Carlyle's words are to his admirers—the "Depth in high places invisible and unnameable, in calm and stillness manifold," and with him "Thought," the same as "Grace" and "Silence," from whence came the Divine pairs, "First-born Mind," and "Truth," "Word" and "Life," and all that strange family of personified adjectives, the denizens of the "spiritual fulness," who are so carefully drawn out in the catalogues of Irenaeus. We only look at them as names; but they were living once, and we are told, great and wonderful mysteries, in which those who will be patient may still find traces of profound ideas."

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To be continued.

From the Toronto Church.

Inauguration of Trinity College.

The Venerable Archdeacon Bethune, in the course of a sound, pious, and doctrinal exposition of the question of religious education, after a rapid historical sketch of the subject, spoke as follows:—

"In these latter days, to render the education of the young a mere device of the world, bounded altogether by worldly views and interests and so to trample underfoot the regulations of heavenly wisdom,—mighty efforts have been put forth; high powers of understanding have been exerted; the craft and seduction of appeal to the grosser and more susceptible feelings of mankind have been suddenly tried. Against the strength of this warfare, Christians, duly instructed in Catholic truth and practice, have had to gird on their armor, and interpose the shield of faith in their defence. A secular and selfish policy has come in like a flood against us, to overturn, if possible, all the ancient barriers set up against unbelief and ungodliness. The blighting tendency of such a system of unsanctified education cannot be denied or disputed. For grant to it the full extent of the world's boastful assertion on its behalf: grant that, in the phraseology of the mere utilitarian, knowledge is power: what does it amount to? Standing by itself it is the ability of doing more either of good or evil than any other men; but with the chances fearfully strong in favor of the evil,—with all the impulses of a corrupt nature and a seducing world, to contend against the good.

"A systematic effort has been made in this country to inculcate the same pre-eminence of mere secular learning, and the same exclusion of that which sanctifies all knowledge and renders it really beneficial to men. Yet it is not my province, in an address like the present, to dilate upon the character of our common-school system nor attempt to show the extent of infidelity and ungodly living to which in process of time, if pursued upon its avowed principles, it must infallibly lead. Nor need I more than allude to the boldness of the impiety which, for the upholding of such a system, would endeavor to abstract, violently and in opposition to law and justice, what has been formally and solemnly given to God's Church as an inalienable heritage; which would ruthlessly seize upon the endowment wisely and religiously set apart for the maintenance of the knowledge and practice of Christianity, and employ the plunder in consolidating and extending a character of education which must in the end overturn the truth of the Gospel, and supersede the Scripture rule of morality. The great body of the people of the Province, appear, however, to be more and more sensible of the enormity of the wickedness, and a protest has recently been expressed so loudly and unequivocally against it, that we can hardly allow ourselves to believe that any considerable number of our public men will be found daring enough to attempt its consummation."

"Enterprises like this, begun and prosecuted by individual exertions, and for the most part by individual liberality, must be expected to have their struggles; the achievements of a private benevolence can hardly be hoped to compare with those fostered by public patronage, and by regal endowment. But contemplating our auspicious beginning, we may hope for God's blessing upon the progress of the good work. Here a foundation has been laid for a liberal and scientific education; but care has been taken that a knowledge of God's word, and a reverence for his commandments, shall accompany, step by step, the progress of those attainments which qualify for usefulness and distinction in life. Catholic truth and Christian ethics will be interwoven with all the lessons in science and art that shall be imparted."

The following touching parapraph speaks for itself:

"And here I may be permitted briefly to express my own high satisfaction in being allowed this day to resign into the hands of accomplished scholars and divines a trust which, during a period of ten years, I have, as Diocesan Professor of Theology, labored to discharge—though with many admitted imperfections—yet with fidelity and zeal. My recent charge become to-day members of this University, and heaven prosper both, as I believe heaven will. Our united prayers will be warm, earnest and reiterated, that the pure stream of "sound learning and religious education" will issue from this University, and through the Divine blessing, water and enrich the most secluded and unpromising spots in this new country. And our prayer will be as hearty and as frequent that the University of Trinity College will, through all time, in the successive generations of scholars that shall proceed from its walls, attest its christian character; that the banner of its alumni will be the faith of Christ, and their watchword of duty, 'Holiness to the Lord.'"

The Reverend Provost after glancing at the position of the College, and the general obligations to sound religious instruction and scholastic discipline, thus concluded a most masterly and truly eloquent address:—

"But, my Lord, there is another point to which it becomes me to refer, not for the purpose of enlarging on what we regard as the omissions and errors of others, but with a view to the recognition of our duty. The foundation of this College is a solemn protest against the separation of religion from education—we have joined together again what others had put asunder—and what, as we believe, God joined together from the beginning; and in doing this it becomes us to acknowledge the obligation under which we lie, to be true to our own professions. They who advocate truth and right—especially if it be truth, and right divine—must look to it that they do not this unworthily. We are drawing a line of demarcation between ourselves and others by inculcating the doctrines of the Christian Faith, and by offering the prayers of the Christian Church—we must be careful then, that this be no mere formal distinction—but the foundation of an essential difference; we must look to it that the doctrines which we inculcate influence our practice—that our lives be answerable to our prayers. The heartfelt recognition of Christian doctrines and of the precepts which those doctrines sanction and enforce, can alone secure, on the part of the members of this Institution, a discharge of their relative duties. Statutes and rules of discipline—however wisely formed—can only guard against evil in certain forms and shut out specific offences; if we would present the aspect of a christian community we must look to higher laws than these—and reverence a higher authority, aiming at nothing less than the purity—the integrity and the courtesy of christian morals, setting before us no lower standard than that which the Apostle prescribes,—'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise—think of these things.'"

"And while this duty of realizing so far as may be the ideas of a christian community, is one which we owe, in common with those who shall succeed us here, not only to those whose piety and charity have founded this Institution, but far more to Him whose good providence has prospered and perfected their efforts, a special obligation seems to be on us who are the first to enter these walls—the first to enjoy the resting-place which has been here provided for learning and religion.

* * * * * * * *

"With us then its first teachers and scholars, it rests to give to Trinity College its prescriptive character—to determine what shall be, in greater and in smaller particulars—its recognized standard of words and of manners—to give a tone to the society, which, if high, it may happily be difficult hereafter to lower, but which, if lower, it must be doubly difficult to raise. Our duty in this regard, can be fulfilled only by spontaneous action—by efforts of free will; every member of our society must bear in mind, that with him it rests to contribute to the common welfare, such services as no authority can enjoin, no discipline enforce. By unconstrained acts of deference and obedience towards superiors, of courtesy and kindness to equals and inferiors, must we give expression to those principles which should actuate us as christian gentlemen. There are duties of imperfect obligation; instances in which we have to decide, rather between the expedient and the inexpedient, than between the lawful and the unlawful; cases in which it would be unwise or unjust, to prescribe for others rules, which we may yet most wisely, most justly prescribe for ourselves—cases again in which the moral benefit of a rule depends principally if not wholly on its being self-imposed—and on our conduct in respect of all these must the character of this Institution, not only at present but in years to come, naturally depend.

"While therefore our future, as members of this college, still lies before us, as yet unstained by the sins and follies which, if God help us not, must too surely mark it, let us crave that Divine assistance by which alone we can be enabled rightly to perform our relative duties: and as each day brings with it new trials for us, new claims upon us, be it our repeated prayer, to Him without whom nothing is strong—nothing is holy—that He would increase and multiply upon us His mercy: and that He would enable us as members of His body enjoying as we do, the fruits of His providential care, and of the Christian liberality of others, in our respective stations therein, truly and godly to serve Him, through our Lord and Saviour Jesus Christ."

From the London Evening Journal of Dec. 25.

Calvinistic Services.

To the Editor of the Evening Journal.

SIR—You have recently inserted some very interesting accounts of Protestant services on the Continent. The following very just estimate by the historian Hurter (for which I am indebted to a very able article on his autobiography in the current No. of the *Ecclesiastic*) is also well worth perusal. It was the dulness of their services which first appears to have made Hurter dissatisfied with the communion in which he had been brought up:—

"To speak impartially, it must be admitted that the reformed mode of worship is of very slight interest for children, and the more so, just in proportion as they are lively and imaginative. Tell them of God, the common Father, Sustainer and Benefactor of them and all men—of Christ, their Lord, Redeemer, Protector; awaken in them feelings of gratitude towards the Deity, who everywhere accompanies them; and then bid them express their feelings in the words of prayer, and they will listen with attention; their understanding will readily go along with you; they will joyfully fold their hands together; their stammering accents will be heard attempting to follow the prayer which is suggested to them, and they will afterwards repeat scraps of it to themselves.—The reason is, that along with the tendency towards the world, there lies dormant also in men's hearts a tendency towards God, and that prayer is the process by which this tendency must pass into consciousness, and become an action of our own. Or, again, take Holy Scripture, and go through those parts of it with children which are suited to their capacity; show them the depth and wisdom of its contents, and you can hardly fail to arrest their attention, to awaken in them the germ of the knowledge and fear of God, and through the concrete form to give them a taste for the abstract verity. But if you only speak to them about the duty of listening to a long sermon about God's word, if you merely lay before them reasons why they should sit dumb and unparticipating for a long space of time at what is called public worship, you may lead or drive them to Church; but depend upon it there is no word of the preacher which they will hear with so much satisfaction as the word amen.

"Take a hundred sermons, and when you have read them, say honestly how many children who are taken to church will have been likely to hear with attention, or if they heard, to understand them. The child has to sit still for an hour together, without any external object to call forth his individuality; and to direct his attention to metaphysical speculations and moral reasonings. What preacher would be competent to put such subjects into such a dress as would keep their faculties awake? Especially, since in the Reformed Church, it is not usual to illustrate abstract truths by concrete examples, except so far as they are furnished by Holy Scripture. People talk about the lifelessness of mechanical forms; but what can be more lifeless and mechanical, at least for children, than to hear a sermon when the contents happen to be wearisome, the form dry, the preachers manner monotonous? To say nothing of the different mode in which its churches are fitted up, and of the effect produced upon the mind through the senses and imagination, the Catholic mode of worship, at all events, has the advantage of enlisting on its side the co-operation of the worshipper; by calling upon him to kneel, or to cross himself, or to smite his breast, it gives him something to do, and thus compels him to attention.

"In all this, I speak from a twofold experience; first, from a recollection how I was driven as a boy to church, instead of being led there, and next from observing, when I was a minister myself, both in the country and in town, how little part young people commonly took in the service, though I may venture to say that, as a preacher, I was not chargeable either with monotonous coldness, or with being wearisome. To prayer, on the contrary, to which my mother early accustomed me, and which she took care that I should practice (either being herself present, or making inquiry afterwards), there was no occasion to compel me. And why not? The prayers were not of indefinite length, their subject was more akin to my comprehension, the words moved my feelings, I participated myself, either by reading or repeating. I believe most persons, even in riper years, feel something of the same tendency to weariness at a service which consists merely of preaching. Else, why is it that when persons have opportunity of hearing a strange preacher (and the farther off he comes the better) though they know not of what spirit he is, what he has to say, or how he will say it; yet the church is better attended than if the stated minister ascended the pulpit? The fact is, that the monotony of being merely passive in church during the whole year is broken for a moment. That which is effected in the Catholic Church through some rites of especial solemnity (which, however, are not purely accidental, but have reference to certain important occasions), this is brought about by mere curiosity; the wish to know what are the preacher's powers, or what is his school of doctrine (a very material point in the Protestant Church), or to be able to criticise his performances, takes the place of the real purposes of public worship. Besides, you may often hear people say, 'I shall not go to church if such a person preaches, he is tiresome, or long-winded, or sleepy, or he is not one of the elect.' What does this show, but that the idea of divine service considered objectively in itself is altogether lost? And yet, unless the word *divine service* be a mere unmeaning phrase, it expresses an important reality, on which the whole value of its subjective use is dependent. So that I was always provoked at the saying, 'people go to church to hear the parson, as they go to lecture to hear the professor.' On this view everything depends upon the parson; whereas I think it cannot be too much impressed upon people, that it is not the parson who makes up the essential of public worship, 'you go to church for your own benefit and for the worship of your God and Saviour.'"—Vol. 1, pp. 54–58.

I am, sir, yours obediently, S. N.

From the Scottish Ecclesiastical Journal.

The Duke of Argyll and the Oxford Protest.

Concluded.

But let us illustrate this important point a little more in detail; as by so doing we shall best anticipate what his Grace has advanced in the remaining parts of his argument.

The most bigoted antagonist of Church authority will not attempt to deny that the Bible decidedly sanctions and enforces the rule of parents over their children, and of princes over their subjects, so long as that rule in either case is consistent with the law of God; but if not consistent with God's law, the obligation to obedience on the part of the latter (children and subjects) is suspended; or rather the exercise of authority, thus abused is withdrawn, at least for a time, from the parent or the prince, and reverts to Him who gave it. Here, then, under all such circumstances, there is a combined regard to legitimate authority, and to private judgment. Private judgment determines—no doubt, *under an awful responsibility, proportioned to the Divine sanction of the authority* which it proposes to question—whether, upon the shewing of the Word of God, the case be such, that the right to command is forfeited, and obedience must be withheld. This, we say, is the part of private judgment, otherwise it would be impossible to put in practice such texts as these—"He that loveth father and mother more than Me, is not worthy of Me;" "Every one that hath forsaken father and mother, or wife, for My name's sake," &c. And so it is with obedience to the authority of the Church. She holds—as unquestionably as the parent does, though the Duke will not grant it—her authority from God.* A particular portion

* See Heb. xiii. 7–17; 1 Thess. v. 12; Matt. xxiii. 2; 1 Tim. v. 17.

of the Church, no less than an individual parent, may so fall away from the Faith and obedience which is due to God, as to cancel (until she repents and amends) the obligation of obedience which is due to her from the members of her own household. Such, it may be, is the fallen condition of the Bishops of the Romish Communion in what are called the Protestant countries of the Continent: so long as they persist in imposing an obedience which is inconsistent with the law of God, the Christians of those countries are exempt from the allegiance which otherwise they would owe to them; but if those unlawful terms of communion were withdrawn, they would be bound to return to their allegiance, unless, in the meantime, they had done what, under the circumstances,* it was certainly competent for them to do, and what no one can doubt they ought to have done long, long ago; that is, supplied to themselves from some other Church a new succession of lawful Bishops, who might enter upon the forfeited inheritance, and claim it as afresh, in the name of Christ. The schism, in that case, would lie at the door, not of those who had resisted a lawless authority in God's behalf, but of those who had attempted to impose it, contrary to the Divine will. As regards the Church of England, however, the circumstances of her position are essentially different. She has been excommunicated by Rome for doing what she had a perfect right to do, and what she legitimately did, *i. e.*, for casting off the insufferable usurpation of the Papal See, and for purifying herself from the corruptions of faith and practice which successive ages of ignorance and superstition had entailed upon her. She is the same Church she ever was; and has the same, or rather, we should say, a far better, right to the obedience of her members since the Reformation than she had before. The allegiance which she might justly have forfeited had she continued in her corruptions, she claims with the double force of authority and truth, now that she is reformed.

In opposition to all this, the Duke of Argyll has nothing better to offer than the bare assertion —which, if true, would apply equally to Churches, to families, and to states (because the teaching of Scripture is equally explicit with regard to all the three)—that authority and reason are incompatible—that "the first is exclusive of the second;" which is as much as to say, that if a parent or a prince condescends to give a reason for his commands, and to shew that they are just, and reasonable, and consistent with the Word of God, he thereby evacuates his own antecedent claim to obedience, as founded upon Divine right: The reason by which he thought to fortify his authority, does in fact destroy it! "And the second is contradictory of the first," that is, the true teaching of Scripture does not require but forbids us to obey them that have the rule over us, whether as domestic, political, or ecclesiastical governors. And this incompatibility of reason and authority is the "one thing which seems to me," says the Duke, "capable of proof." What a pity—for all undutiful sons, disaffected subjects, schismatical separatists—he *has not proved it*; nor, so far as we can discover, made even an *attempt to do so!*

Having thus effectually put asunder, by his simple *ipse dixit*, the two fundamental principles which God had joined together, the Duke devotes the remainder of his pamphlet to the demolition of the former—the principle of Authority. In this, however, it will not be necessary to follow him at much length. What we have already said, will enable us to solve, in few words, the two cases which he puts as the criteria of his whole argument, simply by uniting again the two principles which he has pronounced incompatible, but which we have shewn to be perfectly consistent. The cases are these.

First case.—"A Romanist, living within the bounds of your Oxford Diocese, may and must hold you to be heretical on many primary doctrines of the Christian faith. From your hands he could not receive what he conceives to be the Sacrament of the Church. Nevertheless, under the aforesaid law, so long as living on your spiritual acres, you are asserted to be his only rightful Bishop."—(Pp. 8, 9.)

A Romanist in the Diocese of Oxford! First, we would ask, what business has he there? By our fundamental law of authority, he is guilty of schism. O! but he thinks the Bishop a heretic. He thinks so—by a sinful act of private judgment, on the part of the Pope of Rome; but can he prove it by the Word of God? Does the Bishop impose sinful terms of communion? If he cannot prove this (and to this proof we defy him), then, by our second fundamental law—"the truth of faith and teaching," his schism is unjusifiable; and dutifully and charitably does the Bishop act in telling him of his sin, and recalling him to the obedience of the gospel of Christ.

Second case.—"Let us now apply the 'fundamental law' to an inverse case. The continent of Europe is for the most part parcelled out into Dioceses, as old or older than your own." It is the case of a foreign Protestant under a Romanist Bishop, who has the apostolic succession, but who is in the habit of "teaching fables which your Church considers 'blasphemous,' and practices which in your Protest you have called idolatrous."—(P. 9.)

What are the Protestant natives in those Dioceses to do? "They cannot conscientiously partake of the Sacraments at the hands of such a priesthood; nevertheless" (says the Duke), "under the Anglican fundamental law, they are still *rightfully* subject to his authority." Not so—not "rightfully" subject. By our first fundamental law they are guilty of schism; but by our second fundamental law, if the Duke will allow us to make use of it—the necessity of true doctrine—the sin of the schism reverts upon the head of the priesthood. For, as we said before, he is the schismatic, not who declines, but who imposes, sinful terms of communion. The Duke is evidently of opinion, that he presses the Bishop hard with the case of the foreign Protestants, as if the Bishop were as much disposed as he himself is to meddle with other persons' matters, and to administer Dioceses with which he has no concern. Dr. Wilberforce probably would decline to say whether, in his opinion, every continental Bishop in communion with Rome had forfeited all claim to the allegiance of the faithful. It may be possible (he might consider) to hold communion with them in the truth, and not in their error. And in so considering, he would not be without good Protestant company—Melancthon, Calvin, Bucer, Peter Martyr, and others of the first Reformers—(see Hall, *On Infant Bapt.*, Pt. II. ch. xi.) But, however this may be, the Duke pressingly inquires—

"Can you really believe that the authority of the Romish priesthood, on their own ground, is such that we may not venture there to set forth the pure truths of primitive Christianity? If you do believe in any such authority attaching to any priesthood, the adherents of an older and firmer PROTEST will then be able to conclude how far, on your principles, the Reformation would have prospered; and how far, if a corrupted priesthood should again acquire dominion, such another will be possible."—(P. 20.)

"There is an exquisite subtlety," says the wise son of Sirach, "and the same is unjust." The earlier PROTEST to which the Duke refers was virtually founded upon precisely the same two principles which the Oxford Protest embodies, but which the Duke and his brethren, who glory in the name of Protestants, utterly and disdainfully reject. Is it ignorance or something worse, in his Grace, which describes "the good old Protestant weapons" as "appeals to the authority of Scripture against the authority of a priesthood"? (p. 24.) We will content ourselves with a single passage in disproof of this utter falsification of one of the most important points in Ecclesiastical History—a passage which not even the subtlety of the Duke will be able to elude. It occurs in the "Apology for the Confession of Augsburg," drawn up by Melancthon, and adopted by Luther and the original Protestants, as the exposition of their true principles. "Sævitia Episcoporum in causa est, quare alicubi dissolvitur illa Canonica Politia, quam nos MAGNOPERE CUPIEBAMUS CONSERVARE. Ipsi viderint, quomodo rationem Deo reddituri sint, quod DISSIPANT ECCLESIAM" (vii. § 24). In the same place there are several other equally strong statements to the same effect.

* Especially the excommunication of Luther and his followers, when they appealed to the decision of a General Council, at the time, and ever since, the obstinate perseverance of the Church of Rome in resisting all reform.

But there is yet one case which is well worthy to be considered, but which, with that unhappy propensity of our vision, both bodily and spiritual, to overlook the objects which are most near to us, appears to have escaped the author, viz., the case of a professed Protestant, living in the diocese of a Protestant Bishop, who imposes no sinful terms of communion, and whose authority notwithstanding is contemptuously rejected—and that of an antagonist, self-constituted presbytery, received instead—by the said professed Protestant. What is to be thought of such a case as this? Wherever there is separation, there must be the sin of schism. Wherever there is a legitimate Episcopacy, cause must be shown why it should not be obeyed. Can the Duke of Argyll show any such cause in his own case? We are certain *he cannot*. He may flatter himself that he has demolished, simply by denying, the fundamental law of Church authority. And what is he intending to leave us in its place? The authority of Scripture without the testimony of the Church; that is, as we all know, in the event, *a Babel of all denominations, in place of the "one mind and one mouth" of the Universal Church.* But what if Scripture itself does not contradict, as the Duke falsely pretends (p. 24), but plainly and repeatedly asserts, the authority of the Church? It may serve his purpose to argue from the abuse of this authority, as, like all other power in the hands of man, it has been often most tyrannically and shamefully abused, especially by the Church of Rome. He may pretend that he can see no resting-place between an anti-rational Church despotism, and the most selfish and unlimited exercise of private judgment, because, unhappily, *he has made it his interest to see none.* In self-defence he is bound to make the true position of the Church appear as untenable and as ridiculous as he can. It is a sorry employment, but he has forced it upon himself. "You must argue," says he, peremptorily, to the Bishop, "from the one basis or the other"—(*i. e.*, from authority, or from reason)—"but not from both, nor from between the two" (p. 7). The Bishop of Oxford requires no prompter to teach him how to manage an argument; and his well-known regard for the Bishop of Glasgow would no doubt induce him to decline, with more than ordinary suspicion and dislike, all assistance from the quarter which thus undertakes, with no less ignorance than presumption, to dictate to him the nature of his defence.

Hitherto the author of this pamphlet has been flattered equally by friend and foe.* We feel that we shall be doing him a greater kindness by speaking plainly. His eloquence and ability are unquestionable, and, combined with his exalted rank, cannot fail to be largely influential for good or evil. In this production, we scruple not to say, he has grievously misapplied his gifts. He displays himself, in the strictest sense of the word, "a gainsayer." He cannot bear, any more than Dathan and Abiram could, "an exclusive priesthood." But whether he can bear it or no, an exclusive priesthood is the ordinance of God in the Christian, no less than in the Jewish Church; or else the statement of St. Jude, that certain Christians had "perished in the gainsaying of Core," would be contrary to the fact.—Without an exclusive priesthood there could not be visible unity in the Church of Christ; and yet such unity is the law of the Church, and, as regards unity of government—a most fundamental and essential point, did in fact universally prevail till the outbreak of Presbyterianism in the sixteenth century. And here we would observe, it is not every corruption of a priesthood which evacuates its claim (see Matt. xxiii. 2). Rather, we should say, it is more in harmony with the teaching of Scripture to acquiesce for a time, and under protest, in corrupt government, than to rebel against it. But, however this may be, an exclusive priesthood, being also a good and orthodox priesthood, has a twofold claim. Such is the priesthood of the Church of England, and of her sister in Scotland: such is not the priesthood of the Church of Rome. To exercise private judgment against lawful authority, is not necessarily a sinful, but it is a perilous and a solemn thing. Whenever we do it, we do it under awful responsibility. A dutiful layman perhaps, under any circumstances, would shrink from being the first to exercise it in matters of the Church. Calvin was a layman. A curse may be entailed by illegitimate reformation, such as Knox's and Melville's, even when the doctrinal grounds are sound. The law of probable evidence is as binding on a rational agent as that which we term demonstrative."† Has the Duke obeyed this law with respect to the evidence for Episcopacy? His Grace is *of opinion*, that to assert "the local exclusive authority of any priesthood, over a minority whose belief is different, is to abandon the one one only ground on which Scriptural Truth can be maintained" (p. 14). We *know* that *not* to assert it, is to leave men without a protest to the sin of schism, and to surrender a fundamental article of the Christian faith, viz., "I believe one Catholic and Apostolic Church;" *i. e.*, "one Body," which is *visible*, as well as "one Spirit," which is *invisible* (Eph. iv. 4).

We respectfully submit the foregoing axiomatic propositions, which we have strung together somewhat loosely, to his Grace's further and more thoughtful study. We beg to assure him that the conscious self-sufficiency of his performances hitherto, the "what-lack-I-yet" tone of the young nobleman in the Gospel, which appears in almost every line, is utterly fatal to the calm perception of religious truth. We would have him believe that he is born for better things than to exhibit what Erasmus describes as the characteristics of our countrymen in that day—"Scoti nobilitate, necnon *dialecticis argutiis sibi bladiuntur.*"‡ For his exalted station we respect him, for his eloquence and other intellectual endowments we admire him, for his high moral conduct and earnest profession of the Gospel we could look upon him and "love him"; but we must not withhold from him what we feel, and shall say seriously and mournfully ONE THING HE LACKETH and that more necessary than all which he possesses.

* The last *Edinburgh Review* speaks of "the solemn, and wise, and instructive words of the Duke of Argyll," contained in this pamphlet;—with more fulsome praise to the same effect.

† Gladstone, *On State and Church*, vol. ii. p. 135.

‡ *Stultitiæ Laus*, p. 164.

Clergymen's Salaries.

A meeting of "a few friends of the Church," was lately held in Prince George's county, Maryland, and we have received a printed copy of the proceedings in reference to this subject. The report contains suggestions of great importance, and we have much pleasure in publishing it.

REPORT.—The more we think of the subject committed to us at our recent meeting, the more important it appears; and our chief difficulty is in compressing what presents itself to our minds within the limits of an ordinary report.

The clergy, as a class, are men of education, of unblemished moral character, of piety and of zeal in the discharge of the functions of their office. To their instructions, ministrations and example we are indebted, under God, more than to any other cause, for the good order of society, and the healthful tone of morality that pervades the community in which we dwell. Banish them from among us—close the doors of our churches—suspend the divine offices in which they minister from house to house, and what, in a few years, would be the state not only of morality, but of civilization among us? But, above all, they are an order of men, appointed by our Lord Jesus Christ, to instruct and train us, our families, our children for eternal life. In this view their office is most elevated, and their ministrations valuable to us beyond all price.

"If," says St. Paul, "we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" Let us, then, briefly inquire what we have done and are now doing in "worldly things" for those whose time and talents and labors are devoted to the advancement of our spiritual and eternal interests; bearing in mind, too, what is said in God's holy word, viz: "The Lord hath ordained that they who preach the Gospel, should live of the Gospel" Your committee confidently affirm that there is *not one* Rector in our county whose regular income from his Parish exceeds the wages of a brisk clerk in a respectable mercantile house! After a comparatively costly education, besides the ordinary expenses of living, they are compelled to appear in society as gentlemen; to extend some aid to charitable efforts; to purchase books and attend the meetings of Ecclesiastical bodies with which they are connected. Their position demands all this, and they cannot, if they would, evade the claim, and we have been accustomed to think that they are amply provided for, and our duty fully discharged, if we furnish them with five or six hundred dollars per annum; paid irregularly and in small sums!—Would one of us be willing to devote his time and energy, his powers of mind and body, to a laborious profession or employment, for such a pittance?

We cannot plead inability to make better provision for the clergy. Whatever may be said of members of the Church in other States or in other parts of our own State, no one can deny that the Episcopalians of Prince George's county are fully able to double the support of the clergy; and that, too, without imposing on themselves any grievous burthens. A member of your committee has taken the trouble to ascertain the amount of assessable property in the Parish with which he is connected. It is by no means one of the largest or wealthiest in the county, and yet he finds within it assessable property to the amount of *half a million* in the hands of Episcopalians! Now a voluntary tax of twenty cents in the hundred dollars, would furnish a comfortable support to the Rector of that Parish, and leave a respectable sum in the hands of the Vestry for other Parochial charges, and for advancing the interests of the general institutions of the Church. We cheerfully pay more than double this amount for the support of our *civil* institutions. Will any man say that the blessings of the *everlasting Gospel* are not equal in value, and fully entitled to an equal share of our means?

To devise and recommend a mode of attaining a better state of things in our Parishes, which shall secure the concurrence and support of those concerned, is a difficult branch of the duty intrusted to your committee. We will, however, offer some remarks which may lead to great *improvement*, even if uniform and efficient action should not ensue.

We must all admit that there is often grievous neglect of duty on the part of vestries. Whatever individuals may do, *as a body*, they do not feel the importance of promptly meeting their engagements to their respective Rectors. Portions of salaries, small in themselves, but of great importance to those to whom they are due, remain unpaid for months and even years! A due regard to their official duty, to the conscientious discharge of which they are pledged by a solemn oath, would speedily remove this deep stain of injustice and cruelty from some of our Parishes. Here—with the vestries—reform, we are persuaded, must begin. And if the result of our meeting should be an improvement in this particular, we shall regard it as a sufficient reward for our trouble. Another source of embarrassment is to be found in the prevailing system of annual subscriptions. Its manifold evils must be apparent to every vestryman; and as we have already consumed much of your time, we will not dwell on them. Your committee, however, beg leave most respectfully, to recommend the propriety of taking subscriptions at least for three or more years; allowing to each subscriber the liberty of coming forward at the end of any one of these years and changing or even entirely withdrawing his contribution. His subscription would be as completely under his own control as it now is; and vestrymen would be saved the trouble of riding annually around a large district to obtain new subscriptions.

Knowing that example is far more efficacious in inducing others to sustain the institutions of the Gospel than mere precept, we would urge all who have their soul's welfare, or even the temporal well-being of society at heart, to increased liberality in the support of the Rectors of their respective Parishes. Too often, a general indifference to this matter is offered as an excuse for stinted contributions on the part of those who entertain more just and enlarged views. This should not be. Let each man do *his duty*, according to his ability, remembering that the supineness of others will not justify his delinquency in the sight of God.

This example must tell on those to whom it is exhibited; it may be more slowly than we desire, but time, with God's blessing, will make it effectual in additions to the number of those who "honor the Lord with their substance."

After which, the following recommendation was unanimously adopted by this meeting:

In view of the melancholy facts stated in the above report, we would respectfully recommend to the Episcopalians of this county, the propriety and the justice of consenting to pay for services of the clergy in proportion to their assessable property, and that the vestries of each Parish be requested to lay the subject before their respective parishes and solicit their consent to the above recommendation.

ALEXANDER KEECH,
HANSON PENN,
WILLIAM R. BARKER,
RICHARD N. SNOWDEN,
JOHN SNOWDEN,
JOHN T. EVERSFIELD,
ROBERT J. YOUNG.

Nov. 18, 1851.

Communications.

For the Churchman.

The Church in Lower Canada.

MONTREAL, Beaver Hall,
January 24th, 1852.

Rev. and Dear Sir,

As a missionary of THE CHURCH, and above all of the "glorious Gospel" which is in her, I was drawn to this city in view of the Ecclesiastical Synod appointed here to be held, at the triennial visitation of its excellent and hard-working Bishop. Of course, as a well read theologian in the past and passing history of the Church, you must be fully alive to the "anomalous" condition of its branch here slowly increasing in Canada. Of that condition therefore, though painfully alive to it myself, in the present communication I shall say nothing. Let me rather draw your attention to the joyful fact that both clergy and laity are beginning to "wake up" and be doing; that the "spirit-stirring genius" of the nineteenth century is "shaking the dry-bones" of its quiet predecessor, the eighteenth. Yes, my dear sir, having been for some years past an annual visitor of Canada, I could not but lament the comparatively lifeless condition of the Canadian Church. But now my lamentations are not needed. The present Bishop (as I see from personal communion both with him and the major part of his clergy, as well as from conversations with leading laymen of our own, and some of the dissenting communions), is not only as he should be, the CENTRE OF UNITY to his wide-spread and spiritually destitute diocese, but also the cause and conduit of its *associated* strength. I hesitate not to assert that, in spite of the lamentable and perverse action of a certain London Committee and its salaried agents out here, the Diocese will yet proceed to gain much radical strength and improvement under the firm, yet mild, administration of its Christian Head. The ecclesiastical convention now in session, seems to fall almost unanimously into the views of the Bishop who convened it. Of course as long as human nature is so strong as most men feel it to be, there will be dissentions of the tongue among those who possess the invaluable privilege of "public talking." There was much lingual dissension in the Synod of this morning. But, with the exception of one or two gentlemen-advocates of a certain "schoolmasters' society," there is not, perhaps, the least difference of *opinion* even, on the fundamental point in discussion. Now that fundamental point *is*, lay representation in the disciplinary government of the Church in Canada. This is a truly radical and fundamental position for the advocates of a primitive and Apostolic Church. If I read moreover "the signs of the times" aright, this position seems becoming universally so esteemed. Take, for instance, the startling movement at present commencing in the bosom of the great Methodist schism in this country of the United States. Wesley's principles of ecclesiastical government are now repudiated as "behind the times," and when the triennial convention of its *un*ordained superintendents and preachers shall assemble, Providence permitting, in the city of Boston next May, would to God the Ecclesiastical Authority of some of our dioceses would bring to their notice "*officially*," their *other* unhappy derelictions of Apostolical principles.

But pardon this freeness of utterance upon an interesting subject, and what *more* interesting than the present general move in almost every christian body for truly christian unity? Though but an humble deacon on the outposts of the American Church, yet do my eyes attentively read the daring movements of her Satanic and invisible enemy at present most "energetically moving" in both World and Church. God forbid that I should speak aught inconsistent with my present unpretending though most important station in life. And yet if my feeble voice raised aloft in this far-off northern locality, can direct the attention of those *in authority* to a certain rapid *undercurrent* of opinion which is invisible to them from the heighth of their seats, I shall but have done my duty as being but a willing "instrument" in the hands of that God in the Heavens whom I worship and serve in secret and in public, the only Bishop of Souls, and Head of the Church. Yours in the Saviour, J. H.

THE CHURCHMAN.

NEW YORK, SATURDAY, FEB. 7, 1852.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to all in arrear. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Jan. 10, 1852.

Progress of the Christian Church.

Concluded.

The 16th century was distinguished by the great convulsion in the Western Church, called the Reformation. In some branches of the Church this reformation was happily effected. The Churches of England and Ireland asserted their ancient independence of the See of Rome, purified their doctrinal system on the basis of Scripture and Antiquity, purged the ritual from the novelties and superstitions which had been suffered to defile it, and established the ministry in the original threefold orders of Bishops, Priests, and Deacons. On the continent of Europe, however, and in Scotland, the religious innovators rejected the Apostolic succession and set up a ministry of their own, and the fruits have since been manifested on the continent in an almost total apostacy from the Faith.

Still, notwithstanding these convulsions, the religion of Christ made great progress in heathen countries. The discovery of the New World by Columbus, afforded a glorious field for the conversion of pagans. The Cross was planted in the Antilles, Mexico, Peru, California, Brazil, Florida, and other countries of the American continent conquered by the Spaniards and Portuguese. Although very harsh methods were used by the conquerors, we cannot deny them the claim of sincerity, and that their zeal and devotion were signalized by the boldest enterprises and by magnificent endowments for religious purposes. Happy would it have been for the Church and government of England had they exhibited the like munificence and energy.

In the East the new order of Jesuits was highly distinguished for their activity. St. Francis Xavier labored in India, Japan, and China, from 1542 to '52. His life is highly interesting, though disfigured by later legends and fables. Father Ricci, another Jesuit, planted the Cross in China, and established numerous flourishing churches.

In the 17th century the work of conversion went on in North America with the progress of colonization. The Romanists colonized Canada, Maryland, and Louisiana. The Church of England was established in Virginia, and gained a foothold in other of the colonies. The Puritans settled in New England, and widely propagated their erroneous system of Church polity and religious doctrine. Other European sects found a fruitful field for their peculiar principles. The Jesuit missionaries labored very diligently for the conversion of the wild tribes in the Canadas, and on the banks of the Mississippi, and some efforts were made by the Church of England and different Protestant bodies for the same purpose.

In this century vigorous endeavors were made by the Church of Rome to convert the inhabitants of Siam and Cochin China. The missionaries met with some success at first, but owing to an insurrection near the close of the century, the aspect of things changed. It appears however that some still remained constant to the faith.

In China christianity underwent many trials and persecutions, but gained greatly towards the end of the century. In 1692 an edict was passed by the Emperor declaring that the Christian religion was not dangerous to the State, and giving his subjects full liberty to embrace it. It must be allowed, however, that there was great dissension among the Jesuits and Dominicans relative to the conduct of the mission, and that very serious charges were alleged by the latter against the former of undue compliance with the heathen rites and usages of the people. Hence at the close of this century a commission was appointed by the Pope, Clement XI, to examine the question, and after four or five years it decided adversely to the Jesuits.

In Japan, where vast numbers had professed the Christian religion, a fearful persecution broke out in 1615; the professors of the faith were exterminated and the country closed against foreigners. The quarrels between the different religious fraternities of the Romish Church conduced to this result; they however maintain that the Dutch and English inflamed the mind of the Sovereign against the Romish See and its adherents, an accusation highly problematical.

In 1621 the Dutch having possessed themselves of Java, made vigorous endeavors for the conversion of the natives, and succeeded with large numbers: they also extended their efforts to Sumatra, Celebes, and other islands in the vicinity.

The Portuguese colonies on the coast of Africa, enabled the Capuchins to convert some of the natives of Benin and neighboring regions to the faith. The ferocity of these tribes prevented much success.

The Society for the Propagation of the Gospel was formed at the beginning of the 18th century, and proved a most valuable auxiliary in the planting of the church in North America, and the West Indies. The good deeds of this venerable Institution have been so lately dwelt on in our columns that we shall not recapitulate them here.

The Moravians exerted themselves greatly in the conversion of the North American Indians in Greenland, and in Hindostan. Their labors and success have been wonderful, especially when we consider their paucity of numbers and means.

The Danes established a mission on the coast of Malabar, early in the century, which effected much good.

The Russian church extended the knowledge of Christianity through the desolate regions of Siberia.

It needs not to detail at much length the endeavors that have been made during the present century for the propagation of the Gospel. The Sandwich and Society islands, with other clusters in the great Pacific Ocean, have been blessed with the knowledge of Christian light; the English Church has been firmly planted in Hindostan, Australia, and New Zealand. Burmah and Siam have also heard of Christ. In benighted Africa, the colonies of Sierra Leone and Liberia promise the most beneficial influence on the christianizing of the western part of that huge continent, while the colony and bishopric at the Cape of Good Hope afford an available instrument of operating on the southern portion.

It is to be lamented that the disunited state of the church, and the existence of the numerous fragmentary sects should prove of serious detriment to the extension of the Gospel. The answer, settle your own quarrels before you come to preach to us, is the ready answer of the quick-witted Hindoo, the stubborn Mohammedan, the acute disciple of Confucius, and the argument is not one to be lightly esteemed.

May the precept of our Lord be more generally obeyed, commanding that His disciples should be ONE; and then love, peace, and zeal pervading all the members of Christ's sacramental host, we may look for the fulfilment of the prophecies relating to the general establishment and future glories of Christ's heavenly kingdom.

Foreign Intelligence.

The America has arrived at Boston, and the Humbolt at this port, since our last.

France remains in *statu quo*, anxiously awaiting the boon of a new constitution, and wondering whether, some fine morning not far distant, they shall not wake up and find themselves bound to pay allegiance to EMPEROR LOUIS. Changarnier, Lamoriciere, Bedeau, and other military characters, with Thiers and Victor Hugo have been released from prison, escorted to the frontier, and suffered to go in peace, but not to return in the same manner. It is said that the Prince is a candidate for the hand of the Princess Wasa of Sweden, a descendant of Gustavus Wasa, now resident in Austria, and possessed of a fortune of 100 millions of francs.

The National Guard, as at present constructed, has been abolished throughout France, the army being sufficient for all practical purposes.

The Emperor of Austria has decreed the abolition of the constitution of March, 1849, and the privileges then announced are abrogated. A new organization is promised, with due regard for all preponderating interests. Rumors are afloat of the restoration of the Empire of Germany in a more stringent form and with greater authority in the Sovereign. To this Prussia will not submit.

It is rumored that Lord Normanby will be recalled from Paris to take office in the Cabinet, and that Lord John, having been unsuccessful in an attempted junction with the late Peel party, intends to meet Parliament with that cool insensibility to disasters and rebuffs for which he is so famous. The exposures threatened by Lord Palmerston are said to be very rich, and the little Premier will find him a very different opponent from a Bishop or Dean.

The *Limerick Chronicle* says that Archbishop Slattery, the Roman Catholic titular of Cashel, after examining the printed Statutes of the Thurles Synod, has come to the conclusion that they cannot be enforced with advantage, and therefore has left his clergy to act at their own discretion in regard to them. Dr. Ryan, the Roman Catholic titular of Limerick, has not promulgated them in his diocese.

Lieut. Pym has been compelled to relinquish his proposed search for Sir John Franklin in the unknown regions north of Siberia, the Russian geographers having given their opinion to the Emperor that it is utterly impracticable. The search will be renewed next Spring with the same government vessels as before, and the addition of the Phenix, a fine screw vessel of 260 horse power.

A NEW TEST OF ORTHODOXY.—His grace the Archbishop of Canterbury has, it is reported, announced his resolution not to license any curate in his diocese who does not first promise that he will not *intone* the service. As strong doubts are entertained of the right of a Bishop to make such a decree, it may be charitably presumed to be a Puritan invention, till the fact is authoritatively ascertained.

THE BISHOP OF LONDON AND THE REV. J. E. GLADSTONE.—The *Morning Advertiser* states that the Rev. J. E. Gladstone, of Longacre Episcopal Chapel, having designated the Bishop of London as "a traitor" from his pulpit, and having been sent for by his Lordship, waited upon the Bishop, accompanied by his two Churchwardens. The Bishop, who had his secretary in attendance, requested the Churchwardens to withdraw, to which Mr. Gladstone objected. The Bishop not being prepared with the shorthand writer's notes, as a ground for a formal charge, the matter was not, for the present, further proceeded with.—*John Bull.*

THE BISHOP OF MANCHESTER'S EXAMINATIONS.—Out of twenty-three candidates who presented themselves for the Bishop of Manchester's late ordination, two, one for Deacon's and one for Priest's orders, were rejected for general incompetency, and to a few others the Bishop expressed considerable regret that he had not found them as well qualified as they ought to have been.—*Ibid.*

THE BISHOP OF OXFORD AND ARCHDEACON DENISON.—The Archdeacon of Taunton has addressed a letter to the Bishop of Oxford, in reference to the passage in his Lordship's Charge which bears upon the subject of education. The Archdeacon contends that the refusal to accept Government aid under the present Management clauses is not a matter of "expediency" as the Bishop represents it, but a matter of "principle."—*Ibid.*

NEW ARRANGEMENT OF CHURCH SERVICES.—The Rector of St. Martin's, the mother Church, Birmingham, has given notice, with the sanction of the diocesan, of the following change in the arrangement of the Sunday services, by way of experiment for a few months, commencing on Sunday next:—*First Sunday in the Month:* ½ past 9, Morning Prayer and Sermon; 11, Litany, Communion Service, Sermon, and Lord's Supper; 3½, Evening Prayer; 6½, Evening Prayer. *Second Sunday:* 9½, Communion Service and Lord's Supper, without Sermon; 11, Morning Prayer, with Litany and Sermon; 3½, Litany and Sermon to Children and Young Persons; 6½, Evening Prayer. *Third Sunday:* 9½, Morning Prayer and Sermon; 11, Litany, Communion Service, and Sermon; 3½, Communion Service, Sermon, and Lord's Supper; 6½, Evening Prayer. *Fourth Sunday:* 9½, Communion Service and Sermon; 11, Morning Prayer, Litany and Sermon; 3½, Evening Prayer and Sermon; 6½, Litany, Communion Service and Sermon. When there are five Sundays in the month, the arrangements for the fourth to be repeated on the fifth.—*Ibid.*

THE WELSH APPEAL CASE.—In reference to the case of Mr. Jenkins, whom the Bishop of Llandaff pronounced unqualified for the living of Michaelstone y Vedw, on the ground of insufficiency of Welsh Scholarship, and whom the Archbishop of Canterbury pronounced sufficiently qualified, the *Cambrian* observes that, as is confidently asserted, the Archbishop relied on the Principal of St. David's College, Llanbedr, who declared Mr. Jenkins competent, while the Bishop of Landaff had decided against Mr. Jenkins, on the authority of his Welsh Examining Chaplain, the Chancellor of Llandaff Rev. Hugh Williams. The *Cambrian* adds, that the Welsh learning of Chancellor Williams is beyond dispute, but that the Welsh of the Dean of St. David's has been long known only as a theme of amusement, and that the Archbishop might as well have appealed to a boy plucked in his *little go* at Oxford for his opinion upon classical acquirements —*Ibid.*

DIOCESAN CLERICAL COLLEGE.—The Bishop of Oxford has determined on opening a Diocesan College in which candidates for Holy Orders may pursue their studies systematically, and prepare themselves without interruption for the ministry. The College will be at Cuddesden, under the Bishop's own eye; the Rev. Mr. Pott, his Lordship's Chaplain and Curate, acting as Principal.—*Ibid.*

NON-RESIDENCE.—The late Church Act for Ireland, contains the following provision respecting non-residence:—

That if the Incumbent, Minister, or Curate of any such proprietary Church or Chapel, or parochial Chapel-of-Ease, or district Church or Chapel, or Perpetual Curacy, erected, constituted, or endowed under the provisions of this or any other Act, shall be absent from his cure for above the space of 61 days in any one year, without the license of the Bishop of the diocese having Ecclesiastical jurisdiction over the said Church or Chapel first had and obtained for that purpose, such Church, or Chapel, or Curacy, thenceforth shall be deemed in law to be actually avoided, and such Incumbent, Minister, or Curate thenceforth for ever after shall be disabled to hold and enjoy the same, provided always that no lapse shall incur in respect of such non-residence until six months after notice thereof in writing given by the ordinary of the diocese to the patron or patrons having the right of nomination in such case.—*Ibid.*

DIOCESE OF GLASGOW.—The Bishop of Glasgow has intimated to his colleagues the necessity of resigning his diocese unless he is permitted to reside ten months of the year in England, the remaining two to be spent in his diocese.—*Ibid.*

A PERVERT REBUKED.—Mr. Gordon, an English pervert and Romish Priest, having attempted to convey clandestinely to one of the pupils of Trinity College, Glenalmond, some controversial books which were intercepted by the authorities, the Warden returned them, with a letter of rebuke, in which he expresses his hope "that the boy who has been Mr. Gordon's correspondent will be awakened into a true sense of his folly and danger by what has taken place, and will feel convinced that a minister of religion, who could begin by tempting him to be false and disobedient to man, can never end by teaching him to be true and faithful to Almighty God."—*Ibid.*

PROTESTANT CHURCH AT ROME.—A petition is in course of signature among the British residents at Rome, addressed to the Cardinal Secretary of State, for permission to build a Protestant Church within the walls, the necessary funds being ready.—*Ibid.*

BOMBAY.—The Rt. Rev. Dr. Harding, Lord Bishop of Bombay, arrived at his destination by the Peninsular and Oriental Company's steamer Achilles on the 25th of Nov., and was formally installed in the Cathedral on the Sunday following, in the presence of one of the largest congregations ever assembled there.—*Ibid.*

TASMANIA.—A remonstrance has been addressed to the Bishop of Tasmania by seven colonial Chaplains against various portions of the proceedings at the late meeting of Australasian Bishops, especially against the declaration on holy baptism; together with a demand for an appeal direct to the highest ecclesiastical authority in England, and an invitation to the Bishop to call an assembly of the Clergy and representatives of the laity, to deliberate upon a future constitution for the Church of the colony. The Bishop in reply expresses his belief that he is precluded from complying with the last-named request by the Royal declaration prefixed to the Thirty-nine Articles, and reminds the remonstrants that in the letters patent recently issued it was provided that an appeal from the Bishop's judgment should lie to the Metropolitan of the Australasian province. Five of the seven Clergy have since solemnly protested against the colonial appeal. In another correspondence, several Clergy denounce three books, *Steps to the Altar*, *Spiritual Communion*, and *Theophilus Anglicanus*, as containing unsound doctrine, while the Bishop vindicates the impugned works—*Ibid.*

THE CROSS IN BAPTISM.—A Clergyman in Ceylon, the Rev. B. Boake, who, by his own showing, has for fifteen years invariably omitted the cross in baptism, has been admonished by the Bishop to adhere to the rule of the Prayer Book, which he has promised to do, after a correspondence, in the course of which he charges his Diocesan with "novelty" in the interpretation of the Prayer Book.—*Ibid.*

STATISTICS OF POPERY IN GREAT BRITAIN.—An official return states that in Great Britain there are 708 Popish Churches and Chapels; 12 colleges for the education of ecclesiastical and lay students; 17 houses of religious men, including Benedictines, Franciscans, Dominicans, Jesuits, Passionists, Cistercians, Redemptorists, Oratorians, Fathers of Charity, and Conceptionists; 52 convents for females of different orders. The number of Clergy, including 1 Archbishop and 12 Bishops, is 1,022. The same return states that there are between 40 and 50 Popish Bishops in the British colonies.—*Ibid.*

THE THURLES DECREES.—In obedience to the Thurles decrees, the Dean of Residence in Galway who had absented himself from the college for several weeks past, has formally resigned his post in a letter addressed to the Lord-Lieutenant. The general resignation will not take place till early in the ensuing year, that being the term fixed by the decrees.—*Ibid.*

An edict was promulgated on Sunday in many of the Irish mass-houses against mixed marriages. Henceforward intermarriage of Papists with heretics is forbidden. The Papists already so united are enjoined to employ every possible means to gain over their partners to the same faith, and on no account to agree, or abide by any previous contract binding them to consent to the bringing up of any one of their children out of the pale of the Romish Church, under heavy penalties.—*Ibid.*

POPISH TOLERATION.—The Bishops of the Ecclesiastical Provinces of Turin and Genoa have addressed a formal protest to the King against the erection of a Protestant Church at Turin, and the continuance of Professor Nuytz in the Professorship of Canon Law. In the Sardinian Senate the question of the Protestant Church was made the subject of an interpellation, to which the Minister of the Interior replied by asserting the principle of toleration guaranteed by the Constitution.—*Ibid.*

PERSECUTION IN MADAGASCAR.—The *Missionary Magazine* contains extracts from the journal of a native of Madagascar, where the agents of the London Missionary Society, favored by a former Monarch, have spread Christianity among a large proportion of the inhabitants, from which it appears that the present idolatrous Queen is attempting to uproot "the new religion." Four persons have been burnt alive; 14 precipitated from a high rock and crushed to death; 117 condemned to work in chains for life; 20 cruelly flogged; 1,748 mulcted in heavy penalties, reduced into slavery, and compelled to buy themselves back, or deprived of their wives and families. Persons of rank have been degraded and sent to carry stone for twelve months together as

forced laborers. The persecution, however, proves ineffectual, as it is calculated that for every Christian martyred, two heathens are made Christians.—*Ibid.*

Diocesan Intelligence.

MASSACHUSETTS.—We rejoice to learn that the Right Rev. Bishop Southgate has accepted the Rectorship of the Church of the Advent, Boston.

RHODE ISLAND.—The quarterly meeting of the Missionary Association of this Diocese was held in Grace Church, Providence, commencing on Tuesday, the 6th inst., and closing on the Thursday evening following. A Rhode Island Convocation calls into generous action the energies and sympathies of the Church. The Sunday School of the parish is cared for—the children are catechized—both parents and teachers addressed. The cause of Missions is pleaded, new fields of labor selected, and reports received from such as are already occupied. Six new points are waiting to welcome the feet of men who bring good tidings and publish peace. The officiating clergy on this occasion, beside the Bishop were the Rev. D. Henshaw, J. H. Eames, H. Waterman, S. A. Crane, G. Taft, T. H. Vail, D. F. Lunsden, G. W. Hathaway, G. W. Chevers, and D. R. Brewer.—*Banner.*

A contemporary states that—"What was formerly the *Eastern Diocese*, embraced Maine, Massachusetts, Rhode Island, New Hampshire, and Vermont. The excellent Bishop Griswold had Episcopal supervision of the whole from 1811 to 1832, when Vermont was severed from its old connection by the consecration of Dr. Hopkins, to the Episcopate. In 1842 Dr. Eastburn was elected assistant Bishop of Mass., in 1843 Bishop Griswold finished his labors and his life, and Dr. Henshaw was consecrated Bishop of Rhode Island. In 1845 Dr. C. C. Chase was elected Bishop of New Hampshire, and three years afterwards, Maine had a Bishop of her own, the Rev. Dr. Burgess being consecrated for that Diocese. During most of the thirty-two years of Dr. Griswold's Episcopate, he held a parochial cure, and the five Bishops who have succeeded to the several Dioceses once comprised in the Eastern Diocese, are all parish clergymen, as well as Bishops. Out of twenty-nine Dioceses, 15 Bishops are rectors of parishes—four are Presidents of Colleges, and others are instructors in institutions of learning, connected with the church. It must, therefore, be very manifest that we have a working bench of Bishops, for which we cannot be too thankful."—*Ibid.*

WESTERN NEW YORK.—We have been requested to insert the following application, which we do with pleasure.

Church of the Evangelists, Oswego.—Mr. James Brown has been authorised by the Vestry of the Church of the Evangelists, in the city of Oswego, Western New York, to visit the cities of New York and Brooklyn, for the purpose of soliciting and receiving aid towards the building of their church edifice.

This Parish has been recently organized, and its members have succeeded in raising an amount for this object, which, under their peculiar circumstances and with their resources, is far more than could have been anticipated. In order to complete a beautiful and substantial edifice, they need about two thousand dollars.

From our acquaintance with the merits of this application for assistance, we have no hesitation in recommending this appeal to the favorable regard of all who are desirous to aid the cause of God and His Church.

G. T. Bedell, Church of the Ascension.
Stephen H. Tyng, St. George's church.
John S. Stone, Christ church, Brooklyn.
Thomas House Taylor, Grace church, N. Y.
Henry Anthon, St. Mark's church.
Francis L. Hawks, Calvary church.
S. Cooke, St. Bartholomew's church.
B. C. Cutler, St. Ann's church, Brooklyn.
M. P. Parks, Asst. Minister of Trinity ch.

New York, Dec. 5th, 1851.

James Brown, Esq., one of the Vestrymen of the Church of the Evangelists, Oswego, Western New York, being in New York as the agent of the said congregation, to collect funds to aid them in the erection of a new church edifice in East Oswego, where an Episcopal church has been recently organized. I cordially commend the object and agent to the favorable regard and liberal patronage of the friends of the Protestant Episcopal Church.

WILLIAM H. DELANCEY,
Bishop of the Diocese of Western New York.
Geneva, W. N. Y., Dec. 6th, 1851.

Mr. Brown being under the necessity of returning home without waiting in person on all who may be desirous of rendering the needed aid to this church, he respectfully requests that their contributions for the object be handed to the following gentlemen, who have kindly consented to receive and transmit them.

Rev. H. Anthon, D. D., 156 Second avenue.
Rev. M. P. Parks, D. D., 24 Vesey street.
Dec. 22, 1851.

HOBART FREE COLLEGE.—*Geneva—Prize Medals.*—We are happy to learn that Horace White, Esq., of Syracuse, has recently instituted the following prize medals for this College. For the best Essay of the year in prose or verse, by any under graduate, a gold medal worth twenty-five dollars; for the second best, a medal of silver worth ten dollars. The committee for the collection of subjects and the awards of prizes to be the Bishop of W. N. Y., with the President and Senior Professor in the Academical Department of the College, or such substitute as they may appoint. Time of awards to be on or near commencement.

This is a valuable addition to the resources of the College, and we hope other wealthy Churchmen may be induced, now that the College is permanently endowed, to contribute of their means to the building up of an institution which shall meet the wants of the Church and the public in the higher departments of education—and do honor to its founders and benefactors.

It requires a large amount of means to accomplish all that is wanted in a College—and we would suggest that at Geneva, *scholarships* are wanted in aid of indigent but worthy pupils—*fellowships*, on which the most distinguished scholars may remain after graduation, and continue their own studies, and form a body of really learned men for the service of the Church, while they may render some assistance as tutors—additional *professorships*, also, and funds for the increase of the Library—and the enlargement of the buildings. A Fellowship has already been endowed with $5,000, and the income of this sum, small to the wealthy, would furnish invaluable aid to some young man struggling for an education—struggling, perhaps for it, that he may devote it to the service of the Church.—*Gospel Messenger.*

NEW JERSEY.—On Thursday, January 22 in St. Stephen's Church, Beverley, the Rev. Mr. Germain read evening prayers; the minister, the Rev. Mr. Hallowell administered adult baptism; and the Bishop preached, and confirmed nine persons.—The Rev. Mr. Wiltberger, of the diocese of Pennsylvania,) was present.—*Banner of the Cross.*

PENNSYLVANIA.—On the 4th inst., Bishop Potter confirmed twenty-one persons in the Church of the Advent, N. L., Philadelphia.—*Ibid.*

FLORIDA.—Bishop Rutledge visited St. John's Church, Jacksonville, on the 25th of December—Preached and administered the Holy Communion in the morning, and on the evening of the same day confirmed five persons, addressing the candidates. The Rev. W. D. Harlow, rector of the Parish, read the services, and the preface in the Office of Confirmation.

Sunday, Dec. 28th, preached at Trinity Church, St. Augustine—and confirmed 25 persons, being assisted in the services by the Rev. Benjamin Wright, Rector of the Parish. On Wednesday, Dec. 31st, at the same place—confirmed in private, 2 sick persons—both from the Diocese of New York.—*Ibid.*

ILLINOIS.

THE SCANDINAVIAN MISSION AT CHICAGO.—In publishing the following letter, from the Rev. Mr. Unonius, we feel bound to repeat the declaration that if our attention had been directed to the article of "O" (a correspondent from Chicago) in such a manner as to discover therein any censure of the Bishop of Illinois, we should certainly have refused it a place in our columns. We saw, at the time, in this article nothing more than an appeal in behalf of a Mission, wherein both the Editor and readers of the Banner take a lively interest. We think Mr. Unonius, who is one of our most faithful and devoted Missionaries, is entitled to an answer, showing who was the author of his "resignation."

REV. MR. EDITOR:

I was sorry to see the communication of "O" in the Banner of the Cross of the 15th of November, in relation to the withdrawal of my Missionary stipend. It was written without my knowledge; and had it been with my knowledge, it had nevertheless been contrary to my wishes. There are peculiar reasons why I should not then have made any appeal to the Church in behalf of the Scandinavian Mission—nor would I do so now, even though the loss of the missionary stipend certainly does greatly increase the difficulties under which I labor. Still on this account I do not deem "the Scandinavian Mission in Chicago in danger," feeling confident that when I can conscientiously make an appeal for the support of the same, in a more private way, I will be sustained in it. I should not now bring this matter before the public, had not the communication of "O," and the answer thereto by the Bishop of Illinois, called for an explanation, or rather for an inquiry which I think I have a just right to make in regard to this rather mysterious affair, in the hope that the explanation may be given by those acquainted with the circumstances, whosoever they may be.

The fact is, that the Missionary support granted to this station two years ago by the Board, has been withdrawn. Some time ago I received the information that my name was no longer on the list of missionaries for this Diocese; and in the last number of the Spirit of Missions—December, 1851,—I find my name among the *resignations.* Now the question is, who made this resignation? Not I, certainly; for I have been and am still entirely ignorant of the manner in which it came there. Nor did Bishop Chase, who has been unjustly suspected of it, for he has of late given public assurance to the contrary in the Banner of the 13th of December. Who then did? Not being cut off by the Bishop, I must of course have been upon his list of Missionaries for the ensuing year. The Bishop of course cannot possibly be mistaken in this, his declaration, inasmuch as my name has not only been omitted in his list of reappointments as published in the Spirit of Missions—which might have occurred by mistake—but, has actually been recorded among the resignations. How then can we account for this so-called resignation? The Committee for Domestic Missions, I presume, cannot discontinue a stipend, so long as the Bishop, upon whose recommendation it was granted, still desires its continuance. The whole may be a mistake after all, or else there must be some authority in the Church, of which I have hitherto been entirely ignorant, which, independently of the Bishops, exercise a right of appointing and dismissing missionaries in the several Dioceses of our Church. I have used the word *dismissing*, because to my case resignation cannot be applied; no resignation having been rendered by myself or by my Bishop in my name. If therefore there has been a *resignation*, who has made it for me? If a *dismissal*, by what authority? A dismissal under such circumstances implies a kind of censure. Who has exercised this authority? or who has a right to do so? There has been no accusation, no investigation, to the knowledge of the person censured.

This, Mr. Editor, is certainly a curious affair, and needs an explanation. Will those who can and ought to give it, do so? There is certainly a great principle involved in the question. For my own part, I have been publicly discharged; and as a Presbyter of the Church, I have a right to demand a public declaration, if not of the reasons why I have been so dealt with, at least of the authority which has exercised this power.

G. UNONIUS.

Chicago, January 4, 1852.

Since the above was in type we have received a communication, from the office of Domestic Missions, informing us that Mr. Unonius's name, which was "omitted by mistake," in the list sent on "from Illinois," has been continued by direction of the Bishop.—*Banner of the Cross.*

INDIANA.—The following official acts have been performed by the Bishop of the Diocese during the past three months, to wit:

September 24. Visited the Parish of St. Paul's Church, Richmond, and preached in the morning; the Rector, the Rev. Mr. Fiske, read Prayers. In the afternoon of the same day, visited the newly organized Parish of Trinity Church, Cambridge City, and preached in the evening; the Rev. Mr. Miller, the Missionary in charge, reading Prayers, assisted by the Rev. Mr. Fiske.

25. Visited Connersville, Fayette county, accompanied by the Rev. Mr. Miller; preached in the evening, and confirmed one person. The parochial organization in this place is not yet canonically completed.

26. Visited, accompanied by the Missionary in charge, the newly organized Parish of Trinity Church, Hagerstown, and preached in the evening.

28. Fifteenth Sunday after Trinity, preached morning and evening in St. Paul's Church, Richmond, administered the Holy Communion, and in the afternoon attended and assisted at the examination of the Sunday School.

October 5, Sixteenth Sunday after Trinity, preached in the morning in St. John's Church, Crawfordsville.

November 9, Twenty-first Sunday after Trinity, visited the Parish of St. Stephen's Church, Terre Haute, read Prayers, and preached morning and afternoon. Baptized an infant, and confirmed three persons.

29. Visited the vacant Parish of St. Mary's Church, Delphi, read Prayers, and preached in the evening, and the next day, First Sunday in Advent, read Prayers, preached and administered the Holy Communion in the morning, and officiated again in the evening.

December 19. Visited the Parish of St John's Church, Crawfordsville, of which the Rev. Frederick D. Harriman has the pastoral charge, in connection with other Missionary stations, and preached in the evening, the Rector reading prayers.

20. Held an Ordination in St. John's Church, and admitted Daniel E. Loveridge, A. B., to the holy order of Deacons. Morning Prayer was read by the Rev. Mr. Harriman, who also presented the Candidate, and the sermon preached by the Bishop. The Rev. Mr. Loveridge is engaged as the Assistant of the Bishop in the Parish of St. John's Church, La Fayette, and as a Missionary in the vicinity.

21, Fourth Sunday in Advent, and the Festival of St. Thomas the Apostle, consecrated St. John's Church, which, though erected several years ago, has only recently been completed. The request to Consecrate was read by the Rector, the Rev. Mr. Harriman, and the Sentence of Consecration by the Rev. Mr. Loveridge, who with the Rector read the Morning Prayer. The sermon was preached by the Bishop, who also preached again in the evening.—*Banner.*

From the Gospel Messenger.

MINNESOTA.—We have received a letter from the Rev. Mr. Breck, from which we make the following extract.

The evident blessings in the field of the Church in Minnesota, and in the Mission House, fully declare that these sacrifices of the lives and bodies of the faithful have gone up on High for a *memorial* for us. We are grateful that within the *first eighteen months* of the planting of that Mission, we have been permitted to worship in three sanctuaries of the Church in that territory. One of these has been consecrated—the other two are yet unfinished, but will we hope be completed in the spring, but *completion for consecration* is only to be accounted for when all cost of erection has been paid for.—This was the happy condition of Christ Church, St. Paul, which is nearly filled with worshippers. The six communicants found here on our reaching the territory, have increased to almost forty, and several adults are preparing, at the present time, for baptism and confirmation. The Church Missionary Society is doing some good work for Church building within Minnesota. We trust that through its agency and the alms from abroad, a fourth Church may be erected the coming summer. The people at Cottage Grove, a station almost literally without a Churchman, where we have, from the beginning of our mission, celebrated Divine Service once only on one Sunday in four, are beginning to awaken to the importance of a Church edifice, and already the subscription paper is carried around by those who are not yet "of us." This is a community of farmers, who are known throughout the country for their general intelligence and industry. If this object can be effected, it will be the greatest triumph of the power of the associated mission yet seen in either Wisconsin or Minnesota. We hope, indeed, to be able to assist them, as we have been permitted to do both at St. Anthony and Stillwater, on the St. Croix. It may be remembered by you, sir, that the Nashotah mission engaged very successfully in labor amongst the Scandinavians, and organized two Parishes of these people alone, each of which has, now, its own Church, but both under one Rector, the Rev. Mr. Sorenson, a Dane, and graduate of Nashotah. The labor of Rev. Mr. Unonius, the Sweedish graduate, is well known to the Church. I have mentioned this, because of our first service for the Norwegians in Minnesota had in Christ Church, St. Paul, on yesterday, the day after Christmas. The sheep in the wilderness are beginning to emigrate into these parts, and we cannot but be deeply interested in their welfare. I trust at some future day to tell you, Rev. and Dear Brother, of some fruit springing from this first planting. The mission family consists of ten members, three are clergymen; three are young men having the ministry in view; one is a catechist and teacher of the Mission's day school; one is an orphan boy, training for the Church service; another is an Indian youth, of the Ojibeway tribe, preparing to join a mission amongst his people, that we hope soon to organize in connection with this; and the tenth is a male cook. Thus are we in the house about double what we were a year since. These are all serving the Church, and depending upon the *free-will offerings* of the faithful for support.

I remain your faithful brother in Christ and the Church.
J. LOYD BRECK.

A Church Missionary Society has been formed for this infant Church Territory, including all the members of the Church, young and old, "who are in any way interested in the welfare of the Church."

New Publications.

SERMONS FOR THE CHTISTIAN YEAR, by the Rev. Wm. H. Lewis, D. D. N. Y., C. Shepard & Co. 1851.

We acknowledged the receipt of these Sermons some weeks since, and commended the very neat manner in which they were got up as highly creditable to the publishers. Since then we have had an opportunity of examining them more critically. They are simply and clearly written in point of style, and well adapted in this respect for parochial instruction. The duties of practical holiness also are well treated of. A serof series mons, however, for the Christian year, should follow the course prescribed by the Church, and give a course of sound doctrinal teaching, as well as exhortations and directions to a holy life. Herein they are sadly deficient. We have looked over several sermons where the topic was most likely to occur, and find nothing said of Holy Baptism. Regeneration is well declared to be "a death unto sin, and a new birth unto righteousness," but the hearer is not taught to look to baptism as "a means whereby we received the same." Conversion and regeneration are confounded or treated as if synonimous terms, which leads to erroneous ideas; and any connection of justification with Baptism is omitted, though that sacrament was instituted expressly for the remission of sins. Thus the doctrinal teaching is too vague and general to direct aright the ill instructed hearer; and the same may be said of the views offered of the ministry and polity of the Church. In these evil days direct, orthodox, and explic teaching on these subjects is imperatively demanded.—We are happy to say that the sermon on *Human Depravity* takes a judicious view, and is free from the extravagance of many Calvinistic writers on the point.

HOMEOPATHY, *an examination of its Doctrines and Evidences*, is the title of the Fiske Fund Prize Disputation of the R. I. Med. Society, by Washington Horker, M. D. Without pretending to decide a question beyond our ken, we may say this work is written with great force, pungency and ability. (C. Scribner, publisher.)

ARVINE'S CYCLOPEDIA OF ANECDOTES, No. 5, has been issued by Messrs. Gould & Lincoln. Its prominent subjects are Musicians and Painters, with a rich collection of all sorts of information, historical and biographical.

LIVINGSTON'S LAW REGISTER for 1852 contains a list of all the lawyers in the U. S., ranged under the respective states and towns; also valuable directions as to the forms of legal acknowledgments in each state, and the penalties for usury. There is also a catalogue of newspapers and periodicals compiled with great care from the records in the Census Office. The whole number of lawyers is 24,948. We should not omit the biographical notice of Judge Edmonds, now one of the members of the Court of Appeals.

Messrs. Stanford & Swords have published in a neat form, "A series of Practical Discourses on the Life of the Apostle Peter," by Bishop Lee of Delaware.

From the same firm, we have received "*My Play is Study*," translated from the German, by L. Lermont, Jas. K. Simon, Phila., grandly illustrated for children with colored plates. The instruction given is very good, but the children reason and act like little men and women.

BLACKWOOD'S MAGAZINE for January has been republished by Messrs. L. Scott & Co. Contents:—1. Political and Monetary Prospects. 2. Dramas by William Smith. 3. Account of the ascent of Mont Blanc, by Albert Smith; a perilous and toilsome undertaking. 4. The Rural Superstitions of Western France; a highly entertaining paper, but giving a melancholy picture of popular ignorance and credulity. 5. Husbands, Wives, Fathers, Mothers; a good humored hit at some of the follies of the day, including Bloomerism. 6. My Novel; by Bulwer, continued. 7. Struggles for Fame and Fortune; an opening of a new tale, which promises amusement. 8. Lord George Bentinck and his parliamentary career.

The present number commences a new volume, and affords a good opportunity for subscribing to this and the other periodicals republished. See the advertisement.

THE EVERGREEN for February, Bunnell & Price publishers, is a good number. It is ornamented with a fine mezzotint of an ancient chariot-race, connected with a spirited tale of the times of Herod the Great. Petrus, Petra is the title of an able dissertation on the Romanist views of the Primacy of St. Peter. The Letters from Jerusalem, and the capital tale entitled The Superannuated, are continued. Also the able papers on the relations of Hungary and Austria.

APPLETON'S *Mechanics' Magazine and Engineers' Journal* for February, appears with its accustomed punctuality. Among its numerous articles we may mention Davies' Rotatory Engine, Malleable Iron Railroad Chairs, Flax and its Machinery, with, as usual, a copious list of Patents. The quarto form gives a great advantage in the illustrations, which are very elaborate.

HARPER'S MAGAZINE for February, has been published, containing a continuation of the life of Franklin, embracing his public career, by Jacob Abbott, and the history of the Egyptian expedition of Napoleon, by J. S. C. Abbott. "My Novel" is continued, and "Maurice Tiernay" concluded. There are many other capital pieces, with summary of Domestic and Foreign Intelligence, Book notices, &c.

THE FAMILY COMMENTARY ON THE HOLY BIBLE, from the works of Henry and Scott and one hundred other writers. Published in London by the Religious Tract Society, in two volumes, with engravings, and is in course of republication by Robert Martin, New York. Three numbers have been published in a handsome quarto form, and a large engraving with each number. The character of the two commentaries is well known: as far as we have seen, the selections have been judiciously made, and are profitable for instruction and edification. The terms will be seen by referring to the advertisement.

MRS. BOSTWICK'S ELEVENTH SOIREE was a complete triumph. The beautiful Swiss herdsman's song STEH NUR AUF received a rapturous encore; "*Erin weeps forsaken*" was given with great simplicity and pathos; and *Come per sereno* was executed with the taste and precision which characterise her execution of Italian music. Mad. Spaczek played magnificently Thalberg's Fantasia from *La Somnambula:* Mr Hoffman also displayed his brilliant execution. Mr. Squires gained additional laurels on this occasion, and excited the euthusiasm of the audience to a high degree. The last concert of the series will be given on Tuesday next, Feb. 11. No one will miss the occasion who can possibly attend: parties had better secure their seats as early as possible.

PROFESSOR SATTTER'S COSMORAMAS.—We are glad to learn that these admirable pictures will shortly be re-opened for exhibition in this city, at the corner of Broadway and 13th St. Some of the views were unhappily destroyed by fire, in Philadelphia, but several will be added to this series which have not appeared before; and among them some of the finest views in this country, taken by Mr. Sattler in his recent travels.

CLERICAL CHANGES.

Rev. Prof. Mahan's address and residence is 235½ West Nineteenth street, New York.

The Rev. Henry Duncan has resigned the rectorship of St. Paul's church, East Chester. His Post Office address is Pelham, Westchester co.

TO CORRESPONDENTS.

We agree with *Veritas*, but think it inexpedient to agitate the question.

Rubricior in our next. Also W.

Married.

On the 6th ult., in St. Ann's church, Annapolis, by the Rev. Dr. Winslow of Staten Island, Samuel Marcy of the U. S. Navy, to Eliza M., daughter of Rev. Dr. Humphrey, president of St. John's college. Also, at the same time and place, by the same, Robert Randolph Carter of the U. S. Navy, to Louisa, daughter of Rev. Dr. Humphrey.

Died.

On the 21st of December last, at Palermo, island of Sicily, JOHN INNES KANE, of Woodlawn, Westchester Co.

It is rarely our duty to record the death of an individual whose loss by the immediate Church to which he belonged will be more severely felt. Mr. Kane was the eldest son of the late Oliver Kane, Esq., of Kane's Park, near Albany, where he was born, September 1813. After graduating at Columbia College in this city, he pursued the study of the law at Albany, where he commenced the active duties of his profession. Finding them, however, uncongenial to his taste, he abandoned them and spent several years in travelling in Europe.

It was here that the foundation of his religious character was laid. Peculiar circumstances having thrown him within the influences of the Church of Rome, he studied most thoroughly her system of faith, but determined not publicly to adopt it until he had investigated the claims of the Church of which he had been a nominal member. On his return, therefore, he applied himself assiduously to the study of the doctrines of our own Church, until he obtained a knowledge of controversial theology possessed by few laymen in this country. The result was that he became a communicant of St. Paul's Church, Albany, where he also received the rite of confirmation.

The following year, having removed to Westchester Co., not far from Sing Sing, he became a member and subsequently a Warden of the Church in that village, and continued until his death, one of its most liberal supporters. Though surrounded by the allurements of wealth and fashion, the Church was the first object of his affections, and an appeal for aid in any effort connected with her cause was never made in vain. Had his life been spared, it was his intention to have erected at his own expense, a free Chapel not far from his residence, for the population scattered through that part of the country. There was about him a singleness of heart and a steadfast devotion which we have rarely found equalled.

About eighteen months since, impaired health induced him again to seek the climate of the south of Europe. But every effort to arrest the progress of disease was in vain, and on the evening of the Sunday before Christmas, he entered into his eternal rest. With this world bright about him and every thing for which to live, he still received his summons with Christian resignation, departing in the full comfort of that faith in which he had lived. In the words of one who stood by him in his last moments—"he calmly and quietly fell asleep in Jesus, with even a smile on his countenance."

Notices.

NOTICE.

The second Anniversary of the PROTESTANT EPISCOPAL MTUUAL BENEFIT SOCIETY will be celebrated in *St. Bartholomew's Church* on Sunday evening next, the 8th inst., when a Report will be submitted, and a Sermon preached by the Rev W A Muhlenberg, D D. Divine Service to commence at 7½ o'clock.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Board of Managers will meet at the Depository, 20 John St., on Tuesday next, the 10th inst., at 3 o'clock, P. M. WM. H. BELL, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Depository, on Tuesday next, the 10th inst, at 3½ o'clock, P. M.
WM. R. RONALDS, Sec.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 10th instant, at 7½ o'clock.

THOS. P. CUMMINGS, Rec. Sec.
Feb. 3, 1852.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.
Oct. 4—tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

Trinity, St James parish, Baltimore co, Md, 6; Mount Alban, D C, 2 50; L W Hobart, Quincy, I 75; Zion, Newport, R I. 28; Christ, Church Hill, Miss, 15; H, for Domestic Missions, 5; Grace, Camden, S C, 35; St James, Hydeville, Va, 11 13; St Marks, New Canaan, Ct, 2 50; A & M, Pottstown, Pa, 15; Trinity, Beauford, Ct, 5, ($20 trust funds); ch of the Epiphany, N Y, (received Jan. 9), 13 03; St Johns, East Poultney, Vt, 9 62; St Pauls, Wells, Vt, 2 48; St Pauls, Lynchburg, Va, 29 56; St James, Newtown, L I, for Me, 8; a lady of Zion parish, Frederick Co, Md, 5; another, 2; St George's, Hempstead, L I, 23 57. Total, $220 14.

THOMAS N. STANFORD, Treas.,
Feb, 3, 1852. 137 Broadway.

THE MARINER'S HOME,
(North-River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Thro' S & S: 2 sovereigns from Miss McL of St Pauls, and $20 from F for the poor.

It is a matter for great thankfulness to God, that the Home, thus far, has been sustained, and that His poor, coming under my notice and care, have not merely been relieved from the pressure of want, through the gifts which his people have sent me, but that the widow and fatherless have been ministrated unto, the sick comforted, and the dead provided with decent burial.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.
Feb. 3, 1852.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the lower wards of the city:—

By S & S: F, for the poor, 20.

BENJ. EVANS,
172 Broome st.

Donations may be left in the care of Stanford & Swords, 137 Broadway, or of Benjamin Evans, 172 Broome st.
Feb. 3, 1852.

THE POOR.
ST. SIMON'S GERMAN FREE CHURCH.

The undersigned gratefully acknowledges the receipt of the following donations for the poor.

Thro' S & S: J 20; X 10.

Although the above and former donations have enabled him to alleviate many severe cases of destitution, yet numerous cases of heart-rending distress, especially among emigrants who have but recently landed on our shores, compel him to appeal most earnestly for further aid.

Donations will be thankfully received, and may be left with Messrs. Stanford and Swords, 137 Broadway, or with
THOMAS COOK.
276 Houston St.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following sum:

St Annas, Fishkill Landing, Rev Dr Robertson, 17 40; J K Sass, Esq, Charleston, 5; J T Morton, Esq, 3 12; Rev Dr Robertson, 2; Miss Sherman, 50c; P S Van Rensselaer, Esq, to constitute himself a life member, 30. Collection in Trinity Church, New York, $64 72. Total, $122 74.

JOHN W. MITCHELL,
Feb. 4, 1851. Treasurer.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acnowledges—

Thro' Messrs S & S, F, 20; X, 10.

These donations were very timely; many a cheerless tenement was filled with joy, many a gloomy heart made to leap with thankfulness. Will not the wealthy think this a large reward.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Feb. 2, 1852. 308 Broome St.

☞ The undersigned thankfully acknowledges the receipt of seventy-five dollars through the Rev Dr Muhlenberg from the Ep'y ofg of the ch of the Holy Communion, N Y, for the free church of the Holy Communion, Bloomfield, Wisconsin.

There is still a debt of $125 remaining on the building, and the church is without a communion service or any furniture for the chancel. Any offerings for this purpose will be gratefully received and faithfully applied, if sent to the subscriber, 81 Jane-st, N Y. WM. H. WHITING,

In behalf of the Wardens and Vestry of the Church of the Holy Communion, Bloomfield, Wisconsin.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 21st ult.

Church of the Advent, Rev A Bloomer Hart 5; Church of the Holy Martyrs, Rev James Millett 2; Seaman's Chapel, Boston, Rev John R Robinson 14.

Annual Subscribers.—J W Smyth 2; Adam Tredwell 2; James F Depeyster 2; John R Lewis 5; W A Duncan 2; Clement C Moore, L L D 2; Frederick Hand, Helen Chauncey 3; C V S Kane 3; Robert Hystop 2; Rev B R Betts 2; Mrs Danberry 10; John Caswell 2; Miss Henrietta Haight 2; Mrs S A Remsen 3; Wm S Popham 2; Bailey J Hathaway 4; S C Williams 2; G G Van Wagenen 2; Mrs Catherine Hecker 2; Mrs Mary Brown 2: 56—77.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 4, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 21st ult.

From Ep'y ofgs of the Church of the Holy Commnnion Rev Wm A Mecklenburgh, D D, 50; Seaman's Chapel, Boston, Rev John R Robinson, 6.

Subscribers.—Samuel Burrell, 1; J W Smyth 1; Wm A Duncan 1; John Caswell 2; Mrs Danbeny 5; Miss H Haight 1; Mrs Susan A Remsen 2; Wm S Popham 1; Mrs R H Thurston 1; Mrs Thomas Ward 1; G G Van Wagenen 1; Mrs Catharine Hecker 2: 19; Adam Tredwell, donation 3;—78.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb. 4, 1852. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

A friend to the poor 5.
By S & S, X 10; F 20; C 30; a friend 2.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
Feb. 3, 1852.

FOREIGN MISSIONS

The Treasurer has received, since last acknowledgement, the following contributions, viz.:

Marshall, Mich, 13; Macon 33; Cuyahoga Falls 6 12; Westville, Ct, 8 50; Stephens, Portland 25; New Milford, a lady 5; Westport 15; St John's, Hartford, af, 95; St Peters, Morristown, N J 21; W C M, Mt Alban, 2 50; St Peters, Charleston, 215; Christ, Baltimore, 50; a lady, Georgetown, DC, 5; St Gabriel's, Windsor, 4; Bristol, Ct, 10; Mediathor, Phila, 45; Union, St Albans, 10; Trinity, Fairfield, Vt, 1 25; Zion, Newport, 10; Washington parish, Va, 3; Watertown, Ct, 11; Kingston, N Y, 10; Cey West, 10; Church Hill, Miss, 25; Albion, Ill, 5; St Andrews, Pittsburg, 70; Gardiner, Me, 25; Bradford, Ct, 15; Emmanuel, Kingston, 60; Hydeville, Vermont, 9 61; Frederick, Md, 11; Jubilee Chapel, 7 82; St Pauls, Augusta, Ga, 23; Wilmington, Del, St Andrews, 40 50; do, Trinity, 27 45; Christiana, 13 41; Lynchburg, 68 44; St James, Newtown, L I, 26 30; Christ, Brooklyn, 127 81; Beverley, N J, 1 50; Fairview, N J, 1; Trinity, Saco, 6; Lock's Mills, Pa, Rev W F Bryant, 7; East Poultney, Vt, 8 22; Zion, Frederick, a lady, 5; St Pauls, Troy, 100; Knoxville, Tenn, St John's, 15; Christ, Andover, 37 82; Bangor Church, Churchtown, Pa, (of which S S, 3 87,) 15 52. Total, 1379 68.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Feb. 3, 1852. No. 86 William-st.

Advertisements.

The Evergreen for February.
CONTENTS.

The Queen's Fate. Two chapters of this splendid, original, historical romance of the days of Herod the Great. Petrus-Petra proving the Romish claim in regard to St. Peter, an unfounded assumption. By Bishop H. Onderdonk. Letters from Adina, at Jerusalem, in the days of Pontius Pilate, By Rev. (late Professor) J. H. Ingraham. The Minnesota Mission. The Superannuated: or the Rector of St Bardolph's. By Rev. Frederick W. Shelton, author of Salamander and the Dragon, &c. Hungary and Austria. By the Editor. The Gospel Guide, by B. T. O. Poetry, &c., &c. EMBELLISHMENT—The Chariot-race, a splendid steel engraving. TERMS—$2 a year. 18¾ cents a single number.

WM. H. ONDERDONK, Editor and Proprietor,
121 Fulton Street, N. Y.

N. B.—A respectable and intelligent person wanted to canvass in this city and vicinity. Apply by letter to the proprietor, giving name and reference.

The Banner of the Cross and Utica Gospel Messenger, please give one insertion.

JOHN W. PRIEST, M.A., Architect, cor. of Atlantic and Henry sts., Brooklyn, L. I., prepares designs and working-drawings for Gothic Churches of his own (P. E.) communion; Schoolhouses; and Dwellings, with their respective furniture and accompaniments.

Fonts, Monuments, &c., executed to order.

Considerable deduction from regular charges made to feeble parishes.
Feb. 7—3t$

THE FAMILY COMMENTARY ON THE BIBLE.

AS published by the London Religious Tract Society: being a Compilation from the Works of Henry, Scott, and about one hundred other Writers. In parts each containing one magnificent steel engraving. Price 25 cents

R. MARTIN,
66 Beekman St.

Respectable young men of good address wanted to solicit orders from the congregations of the various Churches.
Feb. 7–2t $

LITTELL'S LIVING AGE, No. 404, 12½ cents.

CONTENTS.

1 Mont Blanc, *Blackwood's Magazine.*
2 D'Israeli's Character of Sir Robert Peel, *Times.*
3 My Novel; or Varieties in English Life, *Blackwook's Magazine.*
4 Mrs. Bray's Life of Stothard, *Spectator.*
5 Mallet du Pan's Memoirs and Correspondence, *Do.*
6 Leaves from the Note-Book of a Naturalist.
7 The "Te Deum" at Notre Dame, *Morning Chronicle.*
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OPINIONS OF THE PRESS.

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N. B.—L. S. & Co. have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in two vols., royal octavo, containing 1600 pages, 14 steel and 600 wood engravings. Price, in muslin binding, $6; in paper covers, for the mail, $5.
Feb. 1852—oam

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Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

What is Romanism? The supply of the entire work, a popular compilation, by the late Rev. J. Endell Tyler, from his larger works on the Romish controversies, is unexpectedly exhausted. Means have been taken to obtain more as soon as possible. In the meantime, the conclusion of the work, (Nos. XVII to XXVI inclusive) can be obtained separately bound to complete the work to those who have only the first sixteen numbers. Price 31 cts, at No. 20 John St, N. Y., up stairs.
Jan 17, 1852—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

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Sept 6, 1851—1yr$

Poetry.

For the Churchman

Septuagesima.

The Christmas wreaths look dull and sere,
  In the gloomy gray old pile,
Then take them down ere they fall in dust
  Along each shadowy aisle.
For mournful days are coming now,
  And Christmas greens suit not
The penitent's wail, and the misery
  Of soul that its sins would blot.

'Tis well—'tis well—the walls seem chill,
  And echoes are in the air,
And strangely sounds, in the chancel's depths,
  The voice of the priest at prayer.
The star recedes—the angel's hymn
  In the distance dies away,
And desert silence awes the soul
  That turneth to Christ alway.

There is a world where nought that lives
  Can fade, or can change, or die,
No Lent comes on to darken there
  The Christmas tide of the sky.
But low—bend low in sorrow here,
  Where anguish and death hold sway,
And meekly wait the change that brings
  The bright and unchanging day.

Engedi's haunted rocks are dark,
  And red is Calvary's sod,
But Easter-morn hath light that streams
  From the riven tomb of God:
And beyond the grave's cold empire,
  And beyond death's sable reign,
I hear a voice proclaiming
  To die in Christ is gain.

New York. J. H. H.

Selected Matter.

From the London Gospel Missionary.

The Mission to Borneo.

Perhaps some of our young readers may ask, Where, and what is Borneo? If you look at the map of Asia, you will see in the south-east corner a very large island, surrounded by a vast number of smaller ones. This large island is Borneo, and the entire group is called the Indian Archipelago. A few years ago this would have been all the information we could have given you on the subject, for at that time Borneo was scarcely at all known to the English. The coasts were infested by powerful and cruel pirates, and merchant vessels avoided a neighborhood where they were in constant danger of being attacked and plundered. Now, however, we are thankful to say, we can give you much and most interesting information about this once dreaded country; we can tell you of a church having been built and consecrated in the midst of this warlike people; of Divine Service being regularly performed, a Mission established, large schools opened, and Christian instruction carefully provided. And yet it is only a few years ago since Englishmen knew little more of Borneo, than that it occupied a certain space upon the face of the earth. How, then, you will inquire, has this wonderful change been brought about? how has the Church of Christ been planted among a people that but recently knew not the very name of the Saviour? All this has been accomplished, under the merciful protection of God, by the wisdom and energy of one Englishman, Sir James Brooke, the Rajah, or ruler of the territory of Sarawak.

Sir James Brooke was originally an officer in the service of the East India Company, but having been very severely wounded in the Burmese war, he was obliged, from the state of his health, to give up the active duties of his profession.—But he was not a man that would on that account settle down into indolence; if his path was stopped in one direction, he would seek to open a fresh career for himself in another. He had seen something of the Indian Archipelago during a voyage that he made to China, and he had been much struck with the fertility and beauty of the islands, and the great advantages that would result from the civilization of the inhabitants and the suppression of plunder and piracy. Sir James Brooke therefore determined to devote his future life to the accomplishment of this object, and, after fitting out a vessel in England, and manning it with sailors on whom he could depend, he took his departure for Borneo, and anchored in the Sarawak river on the 15th of August, 1838.

He arrived there at an important time; a dangerous rebellion had broken out against the Government, and Muda Hassim, the then Rajah of Sarawak, was there in person to conduct operations against the rebels. The country was reduced to a state of great misery by this outbreak; the natives could not sow their crops, trading vessels dared not enter the river, and starvation was impending over the unhappy people. Sir James succeeded in reconciling the contending parties, and stopping the rebellion without bloodshed, and gained so much influence among the people from the wisdom and courage that he showed, that they proposed to make him their Rajah, in the place of Muda Hassim, who desired to resign the dignity. Sir James, after some delay, accepted the offer, and was duly installed as Rajah of Sarawak! What an extraordinary lot for an English gentleman to be elected Ruler of an Eastern people, in an Island scarcely known to the civilized world, the very name of whose inhabitants had hitherto been a terror to all honest traders. But in the overruling Providence of God it was so appointed, that it was a happy day for Borneo when "their white friend," as they call him, was chosen as their Chief. It would take us too long to enumerate in detail all the steps by which Sir James proceeded to introduce habits of order and civilization among his subjects; the firm manner in which he put down piracy; the encouragement he gave to commerce and the pursuits of steady industry. Suffice it to say, that after he had passed seven years in thus preparing the way, he resolved to make a further experiment, and to endeavor to introduce into Borneo the blessings of Christianity. For Sir James knew that it was not civilization, but the knowledge of Christ and obedience to Him that will save souls for ever. And therefore the Rajah sent an invitation to England for Missionaries to come over and preach the Gospel of Christ among his people. A Society was formed, called the Borneo Church Mission, under the superintendence of the Archbishop of Canterbury and the Bishop of London, for the purpose of building a church, Mission-house, and schools at Sarawak, and sending out and maintaining Missionaries in that territory. It is about four years since the first Clergymen were appointed, and it has pleased God to give much encouragement to their labors. All seems to promise, if the Church of England be faithful to her trust, the time has indeed arrived when Christ will call the many tribes of Borneo to the knowledge of His Gospel.

There are three distinct nations inhabiting the coast of Borneo: first, the Malays, the conquerors of the country, who are Mohammetans; secondly, the Dyaks, the original inhabitants, who have very faint notions of any religion at all, and live in tribes in the interior; and thirdly, the Chinese, the chief traders and merchants who are idolaters. It is a very happy thing that the Rev. F. T. McDougall, the principal Missionary, has a complete knowledge of medicine, and has thus been able to win the confidence and esteem of all these various classes by his kindness in alleviating their sufferings in sickness. He has the care of a small hospital, which has been established by Sir James Brooke, and he has many opportunities of bringing the truths of Christianity under the notice of his patients. And Mr. McDougall has also been the architect and builder of that pretty church, of which you have the picture. It was consecrated last year, by the Bishop of Calcutta; the first Christian church ever dedicated to God in the vast island of Borneo, but to be, we trust, the forerunner of many more. It is constructed of a very hard and heavy wood called balean, or iron-wood which is extremely durable. The side aisles are at present divided off from the body of the church, and are used for the dayschools, but they can be opened again, whenever additional accommodation is required. These day-schools are free to all children who like to attend, and, indeed, to adults also, many of whom, both Malay and Chinese, are under instruction from the Missionaries. The Malays are described as very apt and quick at learning, but unsteady and difficult of control. The Chinese make better scholars. Besides these open day-schools, the Missionaries maintain also, in the Mission-house near the church, what they call the Home School. You will at once see how difficult it would be to train children as Christians in a Heathen or Mahommetan country, if they were allowed to associate freely with their countrymen, and unlearn in companionship with them all the good lessons which the Missionaries teach them at school. Therefore Mr. McDougall, very soon after his arrival at Sarawak, began to collect a few orphans, and to take them permanently into the Mission-house, in order to train them as Christians. The number in the Home School at present is twenty-five, all of whom have been baptized in the church, and are educated, just as English boys and girls, in the principles and practice of the blessed Gospel of Christ.—Though the names may sound strange to us, yet what a pleasure it is to read of the progress made by these poor children in the midst of their ignorant countrymen. Here is an extract from one of the Reports of the school:—

"Su Lioong, Chinese, good conduct, promising proficiency. Tom Williamson, Dyak, good conduct, rather inattentive. Eng Jul, rather lazy, fair proficiency."

You will laugh at the odd names, but they are, thank God, *Christian* names, and have been given as yours have been, in the name of the Father, and of the Son, and of the Holy Ghost. Pray for these poor children, who, though far distant from you on earth, are yet your brethren in Christ Jesus, who have with you the one blessed hope to guide them, that that Saviour who has received them to be His in their infancy will never leave them nor forsake them, but will keep them safely unto everlasting life.

But we have said that the Dyaks, the native inhabitants of the country, live in the interior and occasionally visit Sarawak. So it is necessary to send Missionaries to live among them in order to win them to the truth. And some large and important tribes, numbering many thousands of people, have sent to Sir James Brooke and Mr. McDougall, and have begged them to send Clergymen to teach them the white man's religion. They say that they will receive them kindly, and will listen with great attention to all that they tell them. And yet it is only a few years ago that these Dyaks thought it a glory to kill as many enemies as they could, and to cut off and keep their heads. They used to collect these heads on strings, and hang them up as the chief ornaments of their rooms, and he that had most heads was considered the bravest warrior. I need hardly say that Rajah Brooke has quite put a stop to this head-taking throughout the whole territory of Sarawak, and, instead of these ferocious customs, the Dyaks are anxious to be instructed in the gentle and peaceful doctrines of the forgiving Saviour.—One Clergyman, the Rev. W. Chambers, has lately gone up the country to live among the Sakarrans, a large and powerful tribe. They have been expecting him very anxiously, and I trust that, when he has learnt their language, we shall soon hear that God has opened the hearts of many of them to receive the glad tidings of salvation. If English Churchmen will only supply the funds, other Clergymen will soon be sent out, and this will be an answer to the anxious call of many thousand Dyaks, who are crying to Englishmen, as the man of Macedonia to St. Paul, "Come over to us and help us."

I think after this account of Rajah Brooke, of the Mission which he has established in his territory, of the earnest men who are laboring there, and of the opening which God has afforded to their efforts, you will look with much interest at the picture of the Church of St. Thomas at Sarawak. And do not turn away without remembering that you too have something that you can do for such Missions. According to your wordly means, you can help them in sending out more servants of Christ to these distant lands, and, if you be poor, and have little of earthly wealth to give, you can still offer up to God earnest and faithful prayers, that he will bless the labors of Missionaries in every part of the world, and by the power of His Spirit enlighten the dark places of the earth with the knowledge of the Saviour's name. S.

From the Spirit of Missions.

China.

ORDINATION OF CHI.

On Sunday morning, 7th September, as soon after nine o'clock, (which is the regular time for morning service), as the members of the mission and the children of the schools could reach the church without hurry and confusion, we all assembled; the congregation of occasional hearers not being so large as it would have been an hour or two later, but this made it easier to maintain quietness and good order, and prevented any irrepressible interruption to the solemnity of the occasion.

The Bishop occupied his chair in the chancel, where, also, Mr. McClatchie (who was to preach the ordination sermon) took his seat; the candidate, "decently habited" in a surplice, occupying one of the benches outside. I proceeded to the desk, and commenced Morning Prayer; some who were present during service in the Church for the first time, remarked that it sent a thrill through the heart to hear the reponses rising full and clear from the lips of this "people of a strange speech and of an hard language." The sermon was from that most appropriate text, 1 Tim., iii. 8–10, and was listened to with good attention. Then came the moment when, for the first time in China, since the distinctions between Romish and Protestant, between Episcopal and non-Episcopal, have been known among the Churches, a candidate was presented to be admitted to the fellowship of a ministry which is both Protestant and Episcopal. What I felt in thus presenting him, and what the Bishop felt when he saw standing before him the first Chinese convert he had baptized, the well-esteemed inmate of his family, the painfully-instructed pupil of the last four years, the first-fruits of a native ministry—a messenger of salvation, who shall be able to declare in his *own* tongue to his *own* people the wonderful works of God—all this, who would attempt to describe?

The ordination proceeded, and was accomplished without any interruption; though more than one of us were kept in constant anxiety lest the fulness of heart which he must have felt, and the sickness under which we knew he was laboring, should prove too much for the Bishop to bear up under. The passage, 2 Cor., iv., 7–12, especially the last verse, could hardly find a more complete exemplification than was to be seen that morning, and, especially, at that moment when the pain-worn Bishop's hands were laid upon the head of the young man "of the land of Sinim," and there was given to him "authority to execute the office of a Deacon in the Church of God."

The Communion had never been administered in the Church before; and this was a worthy occasion for its first celebration. The people who were present looked on with wondering interest as they saw the rail filled once and again with devout recipients, and beheld one of their own nation ministering the cup to the professing followers of a crucified Redeemer. Oh! let there be many prayers ascending up continually from the hearts of those who yearn over the souls of the Chinese, that this may be but as the "little cloud no bigger than a man's hand," to be followed by an abundant rain of blessings!

During the interval between the services, the quiet retirement of the vestry-room, and the comfort of a refreshing breeze which mercifully tempered the heat of the weather, proved very grateful, and enabled the Bishop to wait till afternoon without much distress. At three o'clock, we were cheered by seeing our brethren of the Church Missionary Society coming in, and had the comfort of joining with them and the young Deacon in prayer for a blessing on all the services of the day. In addition to Mr. McClatchie and Mr. Hobson, Mr. Cobbold, from Shingpo, was present.

Of the afternoon service, which was conducted altogether by the newly-ordained young minister, I have not left time or space to write.—The congregation was large and very attentive, and the interest of the occasion quite equal to that of the morning services.

The Founder of Ragged Schools.

John Pounds, the cripple and the cobbler, yet at the same time one of nature's true nobility, was born in Portsmouth, in 1766. His father was a sawyer, employed in the Royal Dock Yard. At fifteen, young Pounds met with an accident which disabled him for life. During the greater part of his benevolent career he lived in a small weather-boarded tenement in St. Mary's street, Portsmouth, where he might be seen every day, seated on a stool, mending shoes in the midst of his busy little school. One of his amusements was that of rearing singing birds, jays and parrots, which he so perfectly domesticated that they lived harmoniously with his cats and guinea-pigs. Often, it is said, might a canary bird be seen perched upon one shoulder, and a cat upon the other. During the latter part of his life, however, when his scholars became so numerous, he was able to keep fewer of these domestic creatures. Poor as he was, and entirely dependent upon the hard labor of his hands, he nevertheless adopted a little cripple nephew, whom he educated and cared for with truly paternal love, and in the end established comfortably in life. It was out of this connection that his attempts and success in the work of education arose. He thought, in the first instance, that the boy would learn better with a companion. He obtained one, the son of a wretchedly poor mother; then another and another were added; and he found so much pleasure in his employment, and was the means thereby of effecting so much good, that in the end the number of his scholars amounted to forty, including about a dozen little girls. His humble workshop was about six feet by eighteen, in the midst of which he would sit engaged in that labor by which he won his bread, and attending at the same time to the studies of the little crowd around him. So efficient was John Pounds' mode of education, to say nothing about its being perfectly gratituous, that the candidates were always numerous; he, however, invariably gave the preference to the poorest children—to the 'little blackguards,' as he called them. He has been known to follow such to the Town Quay, and offer them the bribe of a roasted potato if they would come to his school. His influence on these degraded children was extraordinary. As a teacher, his manners were pleasing and facetious. Many hundred persons now living usefully and creditably in life, owe the whole formation of their character to him. He gave them 'book learning' and taught them also to cook their own victuals and mend their shoes. He was not only frequently their doctor and nurse, but their play-fellow; no wonder was it, therefore, that when, on New Year's Day, 1839, he suddenly died, at the age of seventy-two, the children wept, and even fainted, on hearing of their loss, and for a long time were overwhelmed with sorrow and consternation. They, indeed, had lost a friend and a benefactor. Such was the noble founder of the first ragged school.

AZTECS.—Corner of Broadway and Leonard Streets.
These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 11 to 1 and from 7 to 9 o'clock every day. Tickets 25 cents. Children half price. Jan 31—3m

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7758

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.
Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.
Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
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Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.
THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.
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For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."
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Nov 9—tf

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Oct. 4, 1851.—tf

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CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
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April 16, 1850—tf

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For further particulars, enquire at the Manufactory
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April 20, 1850—tf

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